The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XXXIII. New Series.—No 53. SATURDAY, DECEMBER 31, 1887.

Rs. 6 PER ANNUM IN ADVANCE
WITH INDIAN POSTAGE Rs. 7-10.
SINGLE COPY ANNAS TWO

WEEKLY REVIEW.

—Those that are last shall be first, and first shall be last. This truth begins to be illustrated in India. People of the highest caste and people of the lowest, are found changing places as regards position in society. We are now told of an educated person in the South of India, who, to improve his position, became a coolie, and had himself indentured as such among the emigrants to Natal. There his abilities were recognized and he is now rising in the world.

—Keshub Chunder Sen's followers choose to describe his departure out of this world as an *ascension*. This may be a form of words just now, but it may grow into a doctrine, as in the case of Tukaram.

—In an article reproduced by the *Palm Leaf*, some information is given with regard to the place of Alcohol in Materia Medica, which ought to receive the utmost publicity. There is a hospital in London under Dr. James Edmonds, conducted on strictly non-alcoholic principles, the records of which show that during the 13 years of its existence, the death-rate under this treatment has averaged 4½ per cent. less than in any hospital in London receiving the same class of patients and treating them with alcohol. The advantages of this treatment are said to be specially notable in typhoid fever wards. Dr. B. W. Richardson is believed to have made the most exhaustive study of this question of any man living, and after 22 years of investigation he is firmly convinced of the harmfulness of alcohol, however administered. The late Dr. Carpenter, Sir Andrew Clarke, Sir Henry Thompson, Sir William Gull, and many besides have borne similar testimony. Dr. Smith, F. R. S., says that Alcohol is not a food; it interferes with alimentation. Dr. N. S. Davis, a high medical authority in America, President of the late International Medical Congress, says:—

"He has never found one case of disease, and no emergency arising from accident that he could not treat more successfully without any form of fermented or distilled liquors than with them."

Many persons are of opinion that there is at the present day an excessive willingness on the part of physicians to employ wine and spirits in treatment of the sick. It is just possible that these gentlemen, in pursuing their studies, have neglected to give attention to the testimony of those advocates of temperance who discredited the use of alcohol as a medicine, on the supposition that their opinion was dictated by prejudice. *A priori*, it looks as though alcohol, equally with strichnyne, arsenic and other poisons, might be utilized as a medicine. But if experiment shows that all diseases can be better treated without it than with it, this fact ought to be cognized by doctors. By too many the moral results are altogether excluded from notice; their one aim is to vanquish the particular disease which the patient is believed to have; the possible result of prescribing alcoholic potions, in the awakening or revival of a drinking habit, they too often leave out of sight.

—The *Christian Standard* announces that Bishop Taylor will be at home in April next. He probably expects to attend the General Conference of the M. E. Church which meets in May. There was some discussion in the Missionary Committee about his salary, which he declined receiving and which has been accumulating three years. He objects to receive money from the Missionary Society, money raised for Missions, for his salary.

—A split is said to have taken place among the 'Old Catholics,' under the leadership of a pastor at Heidelberg, Rev. Mr. Ricks. He and his followers have notified Bishop Reinkens of their secession.

—The *Bombay Catholic Examiner* translates from the *India Portuguese* an address given by Senhor Fernando Palha in the Cortes on the Padroado question. We are certainly no partisans of the Jesuits and rather sympathize with the Indo-Portuguese in their preference of a Portuguese headship, but it cannot be denied that Senhor Palha lets light in upon the Portuguese Propaganda of the 16th century. In reply to one of the deputies who said "the chief aim of our ancestors was the propagation of the faith," Senhor Palha said:—

"At every step while reading the facts described as an additional advance in the vineyard of Our Lord, the mind hesitates to classify them as such, and very often we are forced to characterize as a piratical deed what the chronicler records as an Apostolic achievement. For instance, Aurara, the first chronicler of the conquest of Guinea, does not mention the log book of each Portuguese pilot and captain, without at the same time carefully recording the number of souls ransomed by each. So far so good; but if we inquire into the fate of the souls which each caravel landed, we find to our great surprise that they were sold in the public streets. This mode of ransoming souls in the 15th century was called, two centuries later, selling niggers, and this nefarious traffic all the nations of Europe, and with them Portugal, combined to put down. In the same manner it is true we went to Ceylon, but did we go there chiefly to propagate the faith? There were souls it is true but there were pearls also, and if your Excellency will examine the immortal book which you cited yesterday you will find there, I am convinced, that the leading motive of the first expedition to Ceylon was to extend the Portuguese dominion over the island which is washed by the sea of pearls. If Alfonso de Albuquerque exerted himself so much to establish himself at Ormuz, it was because from that place India was supplied with horses; if he sent an expedition to Mollucas it was because it abounded with cloves; if he attempted to connect himself with China it was on account of its silks; and finally if he gloriously conquered Malacca it was because he was not unaware that it was the best point at which during the monsoons in the early days of navigation he could exchange the goods of the extreme East with those of India. I do not deny that they loved much the glory of the Church, but at the same time they did not despise the wealth of this world."

Had these adventurers given to the populations they subdued the word of God, friction would have ensued; for the people would then have discovered how little in accordance with Christ's teaching was the course pursued by these cruisers. They gave them something very different. And if the friends of the Padroado will search the Scriptures and find out from the words of Christ his character and his doctrine, they will be in a better position to resist the aggression of the Jesuits.

—A young man of Scotch-Irish birth went to the United States and found employment in a printing-office, New York. He got hold of a little paper that nobody ever heard of, and it became in his hands a magnificent success. He is described as a model of industry, willing to turn his hand to any thing, type-setting or editing. The moral tone of his paper was admirable. He would never allow his presses to be run on Sunday. Another rule was never to go into debt' either in the beginning when he had to pinch and save, or when paying out thousands of dollars weekly. *He never gave a note.* Every bill must be presented and paid by Saturday night. He was generous and has been known to give $100,000 to a church enterprise in which he was interested. The man is Robert Bonner, and his paper is the *Ledger*, and it is Dr. Field of the *Evangelist* who sketches his life. We commend to the notice of young men, the principles that Mr. Bonner acted upon.

—Lord Clanricarde is one of the absentee landlords of Ireland. His sole instruction to his agent was to deposit £20,000 annually to his credit in the bank. In bad seasons he refused to abate the rents. His agent had to go about with police protection. The Government represented to his Lordship that unless he showed a less exacting spirit, the police protection would be withdrawn. The landlord then blamed the agent. The latter brought an action for libel, and it is matter of satisfaction, that Lord Clanricarde was mulcted in damages to the amount of £2,500. So far as we have observed the course pursued by this landlord, is exceptional, whatever may formerly have been the case.

—We find in the *Epiphany*, of December 24, an abstract of a Lecture on Early Marriage by Pandit Sivanath Shastri. He defined early marriage as marriage before the time; to determine the proper time for

marriage, we must enquire, What is marriage?

Roughly speaking there were three ideas of marriage. First, there was the Eastern idea, which conceived of marriages as the possession of a female by the man with a view to his personal gratification and comfort and the procreation of male offspring. Next came the Western idea of marriage as the companionship of male and female with a view to domestic happiness. And thirdly there was the spiritual ideal of marriage as the union of two hearts and lives leading to the perfection of humanity and the preservation of the species.

After enlarging on these respective ideas, and proving the truth of the third, he proceeded to consider the time of marriage.

From what had already been said it would follow that the parties must be sufficiently grown, (1) to make heart-union possible, (2) for seeking the higher ends of life, and (3) they must have received education enough to fit them for the duties connected with the rearing of children. At what point then did a girl arrive at years of discretion? Even Manu permitted a girl under certain conditions to marry at her own choice, but bade her in such case wait for three years after puberty. This would mean that she should not marry until she had reached the age of sixteen. The lecturer then shewed that this conclusion was supported by science.

With regard to the age of the bridegroom, it should be at the close of his student life, that is, under present circumstances, he should be at least 21.

—The Brahmos of Calcutta are very much dissatisfied with the functionaries whom they call Apostles, because their ways are not Apostolic. They are publishing Tracts for the Church complaining of the Apostles for being at variance among themselves. The word Apostle means one sent, and is rightly used to designate those whom Christ sent forth, with signs following, to teach men to observe all things whatsoever He had commanded. If their function differs from this they are not apostles.

—God is love. It is his nature. Love is effusive. It is the nature of the sun to shine; to radiate abroad its fulness of wealth. So God, by the impulse of his nature radiates blessing, and finds his happiness in the happiness he imparts. No effort, no resolution, no representation, no petition is necessary, that he may love. The sun shines spontaneously, and pours its wealth wherever there is an atmosphere to receive it. Conditions are not in the sun but in the orbs belonging to his system. So with divine love. For God to be is to love; but there is no stringency or compulsion upon creatures to receive his love. Does he command? His love pours itself abroad in his commandments. Does he invite, warn, promise, threaten, punish, banish? his love is still manifested, and the love that is rejected is none the less love. But the question arises, Is God dependent on the universe for the means of satisfying his own nature? Is it not the perfection of God that he is independent, self-existent, having all sufficiency in himself? Is creation eternal, coeval with God. The Creator is before creation. The answer is found in the personal distinctions that characterize the being of God. In God there is the loving and the loved; the Father and the Son and the Spirit who takes of the One and shows to the Other. In this there may be that which is beyond our ken. But we know that God is love; we know that God is unconditioned and independent; we know that God exists as Father, Son, and Spirit.

—"A Salvation Soldier" comes to the help of his commander in the controversy now proceeding. We omit a portion of his letter imputing unworthy motives. With regard to the instructions given the twelve and the seventy, unless we find in them some indication of our Lord's will regarding missionary life, we shall conclude that other societies are not transgressing in sustaining their missionaries among the heathen. The early disciples were sent, at first, to Israelites only; but they had to encounter a great deal of opposition and persecution as appears from our Lord's very words to them. At all events the underlying principles are easily recognized and these are for all time. Two are specially prominent. One of them is the exhibition of faith. Their manner of life was to show men that Christ was all-sufficient to them; their faith was not in human arrangements but in their Leader and Commander. The other point was disinterestedness. Their message was to be attested by the fact that they sought not to obtain anything for themselves from those whom they addressed, but were desirous only of bestowing. Paul evidently recognized these two underlying principles and sought to embody them in his ministry. See his address to the Ephesians when on his way up to Jerusalem. He says to them, "I have coveted no man's silver or gold or apparel. Yea, ye yourselves know that these hands have ministered unto my necessities and to them that were with me." Ephes. 20. In writing to the Corinthians, referring to the fact that he had taken nothing from them, but preached the Gospel without charge, he says, "It were better for me to die than that any man should make my glorying void." 1 Cor. 9. We seek not yours but you, he says. The Apostle John speaks of those who, for Christ's name's sake went forth, *taking nothing of the Gentiles*. We thus fail to find a word in Scripture to justify the Salvationists, while they have a large balance to their credit in bank, and Christian friends who are willing to give them thousands of pounds, in begging their living from door to door of those who are in the depth of poverty. In some other respects the course of the Salvationists is nearer Scripture, we think, than that which is generally adopted. It would be well for them—as for all of us—to be less intent on justifying themselves to the public than on correcting what may be amiss.

—There are various indications of a purpose on the part of the Mahomedans of India to avail themselves of the opportunities of education now afforded, and put away the stigma that rested on them some years ago for their neglect of these opportunities. For instance there are 18 Mahomedan B. A.s in this Presidency. There are 4 Mahomedan barristers and 4 solicitors in Bombay. The Hon. Budrudin Tyabjee has been elected president of the National Congress at Madras.

—Mr. Dosabhoy Framjee, C. S. I., retires after 27 years of Government service, and a Government Resolution testifies to the high appreciation in which his services are held.

—By the present Hindu Widow Marriage Act, the widow that marries again forfeits all title to the property of her first husband; but if instead of marrying she abandons herself to a life of sin, her title remains good. The *Indian Messenger* hears that Government proposes to do away with this anomaly, and that Mr. Raghunath Rao will be made a member of the Governor-General's Council to aid the Government in giving effect to the above intention. But the *Patriot* has taken alarm at this suggestion and thinks it better to disinherit the widow than to shock the prejudices of the other members of a Hindu family. We hope the Government will adhere to its intention. *Fiat justitia ruat cœlum.* But heaven will survive the convulsion.

—The *Tablet* exultingly mentions this as a proof of the progress of Romanism in England in the last 50 years:

"There were in 1837 no images, or next to none, of our Blessed Lord or of the Blessed Virgin; now their name is legion."

The Apostle Paul speaks of Christians as being changed into the image of Christ. If the *Tablet* could point to this kind of image, it would be well. Any other kind is spurious.

—Two medical missionaries, Dr. Cowen and Dr. Paterson, have been sent by the Free Church of Scotland to Shaikh Othman, near Aden, the post where the late Keith Falconer received his summons from on high. Mr. Lochhead follows them shortly. He knows Arabic and has had some experience of mission work among the Kabyles.

—The Poona Methodist Episcopal Church did a good thing the other evening at its Anniversary Social Gathering. In response to the Presiding Elder's appeal, and without any pressure, over Rs. 1,200 were subscribed—thus wiping out the debt to the last rupee and partially providing for contemplated desirable improvements. The Church is also making active preparation for the entertainment of Conference, and will do its best to make the occasion an every way pleasant and profitable one. Brother and Sister Fox are seeing the work of God prospering in their hands. Large Sabbath congregations and good week meetings are favourable indications. Nearly 200 native children are in regular attendance at Day and Sunday Schools.—(*Communicated.*)

—A contemporary has a long and laudatory notice of the Carlton Club. The writer of this has been for some months living contiguously to the premises of that Club and has sometimes had the pleasure of hearing good music from those quarters, and sometimes had had the hours allotted to sleep (say 12 to 2 in the morning) invaded by less pleasing torrents of sound.

—Some members of the Y. M. C. A. have formed a Band of Workers, each of whom is expected to take hold of some branch of Christian work, such as ship-visiting, hospital visiting, tract distribution, district visiting, college-meetings, attention to strangers, attendance at the rooms, &c. &c. Rules have been adopted and a Circular issued notifying the facts. We rejoice much in this movement, and anticipate much good from it. They that water others shall themselves be watered.

—At the Lecture by the Rev. Mr. Tisdall on "the Desire of all Nations," there was

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

an increased attendance, and we hope as these Saturday evening Lectures become better known, they will be attended by a large number of educated Natives. The Lecturer adduced the testimony of ancient writers, Greeks, Hindoos and others, to prove that men were sensible of a need that this world could not satisfy. His positions were happily and impressively illustrated, and his conclusions very earnestly and warmly urged. The Lecture this evening, (5 p. m. General Assembly's Institution, Calbadevi,) will be on "Christ's Atonement for Sin," by Rev. John Forgan.

—In connection with the Week of Universal Prayer, next week, the following meetings will be held, at 6 p. m. daily, except on Friday when the meeting will be at 8-30 p. m.

Monday, Grant Road, M. E. Church.
Tuesday, Free Church, Esplanade.
Wednesday, Mission Church, Girgaum.
Thursday, St. Andrew's, Fort.
Friday, Y. M. C. A Rooms, Fort.
Saturday, Baptist Church, Bellasis Road.

The topics were printed in last week's *Guardian*.

Vernacular meetings will also be held at the following places, in the evening: Monday, American Mission, Bhendi Bazaar. Tuesday, General Assembly's, Calbadevi. Wednesday, Baptist Church. Thursday, Church Mission, Girgaum. Friday, Free Church, Khetwadi. Saturday, Grant Road, M. E. Church.

In this connection we beg to call attention to the Rev. Mr. Forgan's letter, in our Correspondence columns. There is nothing more pleasing to the Master than the union of his people in prayer for the Church of Christ, for Governments and for the progress of the Gospel in all lands.

—There have been this week the usual treats in connection with Sunday Schools. We were present at a very pleasant one held in the Town-Hall and adjacent grounds.

—The American Marathi Mission, Bombay, had five meetings this week (Tuesday to Friday) when after the Annual Report, addresses were given in Marathi on subjects connected with the diffusion of the Gospel, such as the following: Leading Christians of the first three centuries; Lessons of Church History; Existing needs of the Church, Technical instruction, Mental instruction, Spiritual instruction, Missionary efforts; Consecration of money, of one's self; the Lord's Supper. The Rev. Messrs. Hume, Abbott, Tukaram Nathoojee, Annaji Kshirsagar, M. Nikambé, Dhunjibhai Nowroji, Mackichan, and Messrs. Goreh, Ramchundra Bhaskare, Imambaksh Bawa, Sumantrao Karmarkar, gave addresses. The Church was well filled, chiefly with Native Christians. Judging from those that we were permitted to hear, the addresses were very stimulating and well fitted to be profitable.

—The equilibrium in Europe looks as thoughit would not last long. Russia seems to be eager to do something, though she has elements of peril at home.

—The Bengal Conference commences Friday, Jan. 13, 11 a. m. The S. S. Convention at Cawnpore will be on the 10th and 11th. A party will leave Cawnpore, Thursday, 2 a. m. and reach Calcutta, 5 a. m., Friday.

—The English M. E. Church at Cawnpore, which has been undergoing repairs and enlargement, was reopened on Christmas day. The building has been much improved and 125 new sittings added to meet the growth of the congregation, which is the largest English congregation of any Methodist Church outside of Calcutta.

JESUS IN THE COAL PIT OR 2,000 FEET UNDER GROUND.

We visited a coal mine recently, near Bristol. About 1,300 men are employed in it; among these are about 400 earnest Christians and 40 preachers. It is a real treat to see these men Public houses are discouraged; 300 of the miners are total abstainers, and bring their wages home to their families to buy food and clothing. On arrival at the pit, we descended 500 yards; each of us was armed with a candle, which made the shaft-side somewhat visible. While descending, the pressure of air on our ear-drum was rather painful, and we were glad when we arrived at the bottom. Inside the mine all is dry; a pumping machine is busy day and night, taking out the water. At 1,500 feet under ground coal is found, in strata of two to six feet thick. Passages go in all directions, up and down, turning and twisting after the coal. Here and there numbers of men received us with a broad smile; they were covered with coal-dust, and busy doing all manner of work, which is often dangerous. One man had just been taken dead from his work. In several of the mines is a rail, and horses are busy drawing the waggons to the pit's mouth. We saw one horse, that has been in the pit eleven years, without seeing the sun, or going on the surface of the earth. It is in good condition, affectionate, and thoroughly enjoys an apple. We were conducted

1,650 FEET UNDER GROUND,

and 2,100 feet away from the pit's month. Coming to a rough cabin, we had a hymn and prayer, and then I was asked to talk to the people. The spot was soul-stirring, the bars of death were round about and over us. We were thoroughly aroused, and Jesus touched every heart. We had some real good singing, with bass, tenor, alto and soprano, which rolled throughout the pit in sweet harmony, and was taken up by the shafts to far off workers. Asking one of the miners whether he ever thought of the Saviour while he was at work, he said: "I think of Jesus all the day." Another said: "I am not saved; I will ask Jesus to pardon my sins and save my soul, but not to-day." I urged him to all on the Lord now, while He is near, waiting to be gracious. You are in danger of hell, until you are safe in Christ. A tear rolled down his check, his lip trembled, but he said—Not to-day. The Lord have mercy on him. Having

WALKED IN THE BOWELS OF THE EARTH

for some hours, we are again seated, and the sweet songs of Zion filled the place. Being asked to give another address, I tried my best to exalt Him before whom every knee shall bow, and every mouth shall confess that He is the Lord. Jesus was with us, and we rejoiced in His saving and keeping power. What a blessing to have a Saviour that never leaves nor forsakes you, not even 2,000 feet underground.

Yours heartily,
A Haegert

P. S.—Malarious fever has sent me to England. Next year I trust to return for another 20 years' labour in India.

Our Bethel Santhal Mission is going forward. During the last 6 months patients from 103 villages were attended, saving several lives and removing much misery. It isa good and a great work, 12 new village schools were opened, and 7 new chapels completed. Our Christians live in 40 villages. 17 men and women were baptized in above time, coming from 6 different villages.

Bristol, 8th Dec., 1887.

NOTICES OF BOOKS AND REPORTS.

Indian Salvation Calendar for 1888. Printed at the Salvation Army Press, Bombay. The topics embraced are Our Indian Dominion, its extent, population, revenue, mortality, nationalities, languages, castes, missions. A chapter traces the rise of Christian Missions, the writer of which says there is good reason to believe that the two great dissenting sects, the Kabiris and Sikhs, were founded by Jesuit priests. There is much in the Kabir system that presupposes a knowledge of the Bible. A Revolution commences with the ingress of the Salvation Army. The Calendar has a text for every day, taken from the writings of General Booth, Mrs. Booth, and other Salvationists. The rest of the volume is largely made up of selections bearing on the work of the Army. In four years the Army has paid away for rent in Bombay, Rs. 16,000. They wish to purchase the Head-quarters which may be had for Rs. 50,000. Receipts last year, Rs. 124.709. Expenditure, Rs. 73,235. Bal., Rs. 50,843. There are various illustrations and the book on the whole (pp. 52) makes a very good appearance.

The *Bombay Christian Almanack*. 1888. A very good picture of the Bombay Tract and Book Society's Depository greets us on the cover. It is enriched with many handsome pictures, such as Thunder Peak, Home after work, Cataract on the Congo, Finishing Touches, Christ in the Temple, &c. &c. There is a fine likeness of Stanley. There are some well selected religious articles, and some interesting scientific articles. There is a paper on Alcohol as affecting the brain, and one on the four great empires, and one on Education in India. Special pains have been taken with the statement of Missionary work in the Presidency, and an attempt has been made to tabulate their returns. As this is a new departure some errors may have crept in. On the whole this will be a valuable presentation of Christian work in this Presidency. Much information, such as one wishes to have at-hand, through the year, is here supplied. We congratulate the Secretary of the Society, the Caxton Press and all concerned, upon the felicitous combination of the ornamental and useful. The price is 8 annas.

The *Arya Somaj; its teachings and an Estimate of it*. By the Rev. Henry Forman. North India Tract Society, Allahabad. Price one anna. 64 pp., 8vo. The Arya Somaj has many more adherents in the North of India than in this presidency, due doubtless to the fact that its founder spent most of his time there. But even in North India members are not supposed to exceed 5,000. They have made themselves more conspicuous as opponents of Christianity, than as reformers of Hinduism. Wherever Christian missionaries labour and preach, there they are found. Perhaps they imagine that they furnish their own people with a sufficient *raison d'etre*. The account given of Dayanand Saraswati, reminds us not a little of the Brahmachari Bawa who made himself so conspicuous as a disputer in Bombay some 30 years ago. He is said to have been in debate—whether with missionaries or with orthodox pundits,—brow-beating and unfair,

giving little evidence of a desire to know the truth.

I have said that Dayanand Saraswati was in a sense *the foundation* of the Arya Somaj. For while it is true that their boast is that they build on the Vedas only, yet, as is well known, only a small and decreasing number of Pundits are able to read the Vedas intelligently or to give an opinion of any value in deciding between the merits of differing translations. And these Pundits are the strictest of Orthodox Hindus and have always been Dayanand's uncompromising enemies. Therefore the members of the Arya Samaj must choose between a translation by Dayanand on the one hand and on the other the translation adopted by the Pundits, the real authorities in the case, a translation supported by translations, commentaries and dictionaries prepared by hundreds of Pundits during the last 2,500 years, a translation, however, which if accepted must sweep away at once and for ever all their "Aryaism." So that the faith of the Aryas, so far as it is grounded on any book, rests, not on the Vedas as they boast, but on *Dayanand's translation* of the Vedas. Here is a very weak point. Whether it is worth while to puncture it in talking to them is another question. Solomon tells us that "he that reproveth a scorner getteth to himself shame." A piece of instruction we need to remember in dealing with these men.

Dayanand professed to exalt the Vedas, and many unacquainted with the Vedas, were favourably disposed to the Somaj, as glorifying their national system. But there is a great difference between the Vedas according to Dayanand Saraswati, and the Vedas as understood by the mass of commentators and pundits. Mr. Forman exhibits to us the theology of the Aryas; and their teachings concerning society, under which last head occur caste, the family, education, marriage, compact, (a substitute for marriage,) government science, art. It is amazing what absurdities this so-called reformer taught in the matters mentioned. Boys' and girls' schools are to be established at 8 miles from the nearest village, and the parents are not to see their children until they have got their education, *i e.* learned the *Vedas*, all other knowledge being superfluous. Their photographs are to be taken and they are to be married by photograph, the boys' photograph being sent with description to the teacher of the girls' school, who chooses a suitable wife for him. It appears that in a multitude of particulars the Aryas depart from the teaching of Dayanand. Mr. Forman has done good service by preparing this work, and we heartily commend it to our readers. It is to be had at a price merely nominal.

Homes of our Queen. This is not a book or a pamphlet but a stiff card about a foot and a half broad and 2½ long, containing beautiful oil-prints of Her Majesty's palatial residences, Balmoral, Buckingham Palace, Osborne House and Windsor Castle. There is a calendar in the margin and an inscription at the bottom directs our attention to the Messrs. H. C. Gangooly & Co., Fancy and General Stationers, Printers, Engravers, Lithographers, &c., 12, 19, 20 and 24, Mangoe Lane, Calcutta. We are also favoured with another calendar sheet from the same, having a wreath of beautiful flowers with a band of jolly little Anglo-Saxon children disporting in a state of nudity among the flowers, with wings on their shoulders hardly adequate to the task of bearing up such chubby urchins.

We have been favoured with copies of the following: Remarks on Mr. Cotton's New India of the Pseudo-Philosophy of Idolatry. *Calcutta Magazine.*

INTERNATIONAL BIBLE STUDY.

January 1, 1888.—„—*Matt.* 14: 1-12.

See last Guardian.

January 8.——„——*Matt* 14: 13-21.

Commit verses 19-21.

Golden Text: "Jesus said unto them, I am the bread of life." John 6: 6.

When the disciples of John the Baptist, with bitter lamentation, had declared to Jesus the tragic story of their late leader's death, Jesus doubtless wept with them that wept; but immediately he departed with his disciples, by boat, to a sequestered spot, where he could uninterruptedly speak with them and with his heavenly Father of the many valuable lessons conveyed by the remarkable career of John. Herod the tetrarch was more a Gentile than a Jew: our Lord's personal Mission was specially to the Jews, and the boldness that John displayed in denouncing the sin of the King, Jesus displayed by denouncing in unqualified and terrible terms, when the time came, the wrath of God against those who claimed to be commissioned of God to guide his people, against the priests, the elders, the Pharisees,

The departure of Jesus was soon widely reported; for at this moment, every step that he took was matter of great interest, and the wonderful things wrought by him only intensified the expectation of some much greater thing. So the people, hearing in what direction Jesus and his company had moved of, went skirting the lake to get there overland; and soon the retreat of the mourners was invaded by troops of the inquisitive; at least they were hanging about the outskirts of the secluded spot, making it evident that they would see Jesus. Some of them had brought sick friends and neighbours with them to be healed. Jesus came forth and saw a great multitude. Was he annoyed because the privacy which he had carefully sought had been invaded? No, indeed; with feelings of compassion he looked upon the people. The compassion was aroused not merely by the sight of the physical sufferers; so many of them were wandering sheep, left ignorant by those who claimed to be their shepherds and were really traitors keeping from them the counsel of God and giving them instead the husks of tradition or invention. He taught them; showed them their state and their need; and healed the sick.

Evening drew on. Carried away by their enthusiasm, the people had neglected to supply themselves with food, and the disciples thought it would be better to dismiss them that they might make their way to the villages. But Jesus saw no reason for sending them away. Is it food they need? Well, give them food. Easily said; but they had only five loaves and two small fishes, just a bite for their own little company. What a common mistake it is, when making an inventory to leave out Jesus. A man is said to be worth so much, Jesus not being counted in. But having him, all gold and silver are yours.

"Bring your loaves and fishes to me.' Word came that all were to sit down on the grass, in rows of 50 each; there were a hundred such rows, an aggregate of more than 5,000. Jesus took the loaves and fishes and blessed, that is blessed God for them, returned thanks. John 6: 11 shows us that the two words *blessed* and *gave thanks* (*eulogese* and *eucharistese*) are used interchangeably. We do not find any Scriptural warrant for asking a blessing on our food. If it is from God, it is blessed; we may ask a blessing on ourselves while partaking of it; but thanksgiving is always appropriate. See 1 Tim. 4: 3.-5. The last verse in this citation runs: "It is sanctified by the word of God and prayer." It has reference perhaps to the meats excluded by the ceremonial law, which became fit for use by the word of God that authorizes us to neglect the ceremonial law, and by prayer with which we are charged to do all our works. Jesus then brake the loaves, which were plateform, like the Indian *chapatties*, and gave the pieces to the disciples, who gave them to the people. The pieces were multiplied in the breaking; the all-sufficiency of Christ in a sense passed over to the food; there was no reaching the end of it; if the whole world had been there, all could have eaten and been satisfied. This was the same divine power that had supplied the host of Israel during their abode in the wilderness. Jesus was the prophet like unto Moses.

Jesus, as we learn from the latest of the gospels, expounded this miracle on the following Sabbath, in this synagogue of Capernaum, showing that it was intended to illustrate his own boundless sufficiency, and designate him as the bread of life, the One necessary for the satisfaction of all. He was to be broken that all might have life. The time of passover was at hand, and the miracle was intended to show what was prefigured in the Passover and fulfilled in the Crucified One. "God is able to make all grace abound towards you; that ye, always having all-sufficiency in all things, may abound to every good work."

"And they took up that which remained over of the broken pieces, twelve baskets full." The original supply half filled one basket. They finished with twenty times more than they had in the beginning. So some have undertaken to give all their substance to the poor and needy, in the name of the Lord, and have found that they could not possibly impoverish themselves; in spite of all they could do, they still had abundance. What hast thou that thou hast not received? If the disciples were tempted to self-complacency because they were the means of banqueting such a multitude, they would immediately remember that the efficiency flowed from the hands from which they had received the pieces.

The Bombay Guardian.

SATURDAY, DECEMBER 31, 1887.

1887, 1888.

We have come to the last day of 1887 and are at the threshold of a new year, the 88th in the century, and we are reminded that that has been a marked period in past centuries. In 1588 the King of the south rose up against the Queen of the north, and

with the blessing of the Pope and the prayers of the Catholic world, fitted out an Armada to convey to the shores of England an irresistible army, with priests, images and instruments of torture, to bring the refractory country under the dictation of the Pope and of the Inquisition. For half a century however the little open book seen by the apocalyptic witness in the hand of the angel whose two feet were planted on Europe continental and Europe maritime, was now in the hands of the English people. *The book, the New Testament,* was for the first time in the Christian era, a *little* book, because of the invention of printing with its wonderful power of compression; and it was an *open* book, because now for the first time in a long, dark series of ages, it was in the vernacular of the people. As Christ was put into a sepulchre, so the apostate Christian world, when the Latin language became a dead language condemned the Scripture to remain buried therein for evermore. Now at last restored to newness of life, it was found in every community in Great Britain, and in the hearts of a great multitude, who learned from it to put their trust in the King of hosts and by prayer to make him their Leader and Commander in the war against the invaders. He heard and answered them and the wrecks of the Armada were strewn here and there in testimony of the fact that it is not a vain thing to trust in God.

But 1688 witnessed a very different condition of things. In spite of all that had forbidden it, a devoted servant of the Church of Rome was on the throne of England, and was determined, in the face of the constitution, to be absolute in his rule, and make the Church of Rome paramount in the British Isles. For a generation, the Church of England had been proclaiming that it was treason against God not to yield to the sovereign the most unconditional subjection, even though he trampled on fundamental laws and upon constitutional limitations. They made this the distinguishing feature of Church policy. Whatever the monarch might do, however oppressive his rule, however subversive his creed, whatever havoc he made of the constitution, absolute obedience was due. Marvellously did James II thus find himself encouraged and lured on so to speak, by the Established Church, to proceed in his work of Romanizing England.

There is one profoundly thrilling moment in the history of those times. Romanists, Jesuits, priests and friars of all orders were swarming in the palace and throughout the community, under the benignant smile of the monarch. But they were dissenters. Instead of being grateful to the Church of England for its doctrine of divine rights, the King was most bitter against that Church, for certain instances in which the sense of injustice had manifested itself, and he issued the Declaration of Indulgence by which he abrogated all the laws imposing disabilities upon Puritans, Presbyterians and other Non-conformists and invested them with rights of public worship. By this Declaration the Non-conformists were made arbiters of the destiny of England. The Church of England had unhappily led the way in the oppression and ostracism to which they had been subjected. The King appeared as their Deliver from the Egyptian bondage into which the Church had thrown them, as the Effacer of the stigma with which the Church had branded them, Cain-like. What more natural than that they should enter heart and soul into the design of the King, and accept the elevation which was designed as a scourge to those who had so long basely kept them down. It was an awful moment to the Church of England. That the dissenters, towards whom they had acted with so little of Christian fellowship, with so much of lordly disdain, should now be every where elevated above them and bask in the smile of the King, was an awful pill to swallow.

The dissenters, happily, realized that they were bound to the Church of England, by a closer tie than that which bound them to the Roman Catholic Patron. The very conception of loyalty which had been extolled by the Established Church, might now have been pleaded by the Non-conformists in favour of siding with the King. But they obeyed grace rather than nature, and determined to stand by the Church in the fight with the royal attempt to revolutionize the country in the interests of Rome. Bunyan, who had spent so many years in prison for the crime of preaching the Gospel without episcopal direction, joined with Baxter and other leading and influential Non-conformists, in refusing to sign a letter of thanks for the Indulgence, and publicly manifested their fellowship with the Church of England in this time of trial. This was a link and a most important link in the chain of events by whom God brought about the emancipation of England from the plot of *which James was the chief conspirator.*

1788 saw the uprising of the Federal Union on the other side of the Atlantic, the murmur of the rising storm in France that was to disintegrate and refashion the Continent of Europe, and the beginning of the great missionary movement that is now maturing.

But where are we in 1888? A large part of the Church of England is more ready to throw itself into the arms of Rome than to shake hands with English Non-conformity. The attempt to introduce Romanism by an armed Armada, the attempt to introduce it by means of a Romish King, these are succeeded in our day by an attempt to leaven the Church of England with a Rome-like Ritualism.

But there is much to bid us look hopefully upon the coming year. In the Established Church and out of it, in England, in America, on the Continent, in many lands, those who are led by the Spirit of God have a better understanding of what Christ is to them, have a higher conception of their privileges in Christ, have a better hold upon the promises of God, and are more eager to promote Christian union, than have perhaps ever before been seen on so large a scale. The great work of opening up relations with out-of-the-way nations and tribes, has been carried well forward this last year. We cannot begin to mention all the matters of cheer that present themselves. But it is well to look appreciatively upon all the developments of this time. Is it not the time of the harvest when good and bad are growing together?

—Take heed of many words.—*Geo. Fox.*

HOW, WHEN AND WHY.

(By Prof. T. A. Clifton.)

The aim of Education should be to bring out at the proper seasons, and train up in due time, all that constitutes the man. Teaching which has any other aim than this, is not instruction in its proper sense, and the teacher who instructs with any other view than this is not worthy of the name. It is the duty as well as a privilege of the teacher, to develope the latent powers of his pupil; and to place within his reach, not only all that others have accomplished, but also to aid him in forming habits which will render him a valuable member of society. To so lead him that he will be induced to employ his own energies in behalf of social progress and public welfare.

The work of education in its most comprehensive scope embraces both time and eternity. "There is no form however corrupted but that marks of God's image are there." In the mind of the child it is less defaced than after a dark life of sin, but rendered imperfect and disordered by the fall. The teacher and education are instruments employed to restore it in all its features and fair proportions. Who then will dare say that the position and work of the teacher is not an important and a responsible one, or may be filled by any one?

Education as it relates to the school-room however, principally includes the development of those powers, and the formation of such habits as will fit the pupil for the discharge of social, relative, and national duties. To meet these obligations we must have a proper understanding of them; and have formed such habits of life, or a character, which is in accord with them. The education of the school-room then consists in the development and culture of the mind, and the formation of right habits.

From its very nature the school holds the former—the development and cultivation of the mind—as more within its province; and formerly held it to be vastly more important. There has however, we are glad to say, in later years, been a partiality to the latter; which has proven that the school-room is the natural soil for the cultivation of each. We have reason therefore to look to the future for a much more bountiful harvest. We are not to discuss the question whither the cultivation of right habits, or of the mind, is the more important. There can be no question upon this point. The teacher should possess insight and tact enough to see where a pupil's weakness lies and place most stress upon the instruction which touches the weak point. Is there, then, no need that a teacher be a symmetrical man?

For the development and culture of the mind, the flexible nature of the child, in which wonderful faculties and affections lie dormant and concealed, is entrusted to the teacher. The mind of the most ordinary child is capable of a growth and an expansion which will fit it for a life of usefulness and activity; but if the best minds remain uncultivated their situation is raised little above inferior animals, and life is a mere existence. They stand where the many paths of life diverge. Some leading into beautiful gardens of flowers and golden fruits; others past rich fields of golden grain and yellow corn; by green meadows and babbling brooks; while still yet others lead across the desert and down over the hard and strong way of life. All these are free high-ways, along which the child may run at its own choosing, if it has not been crippled by ignorance. They may pluck laurels from the top of the mount of science, or remain in the shadow and darkness at its base; for there is nothing within the range of science which they may not make their own, no level which the most gifted minds have attained that they may not reach. But the choice of the way depends more upon the teacher, who stands ever where these paths of the child's life diverge, than upon the child. Its progress or retrogression, success or failure,

depends mainly upon the culture it receives at the hands of its educators.

But as we have seen, mind education is but one part in the education of the child. Its personal traits of life are another branch of its education which it is a part of the educator's duty to look well too. The child while under his care will form habits which will either be a charm or a curse to society; which shall make them instruments of good or evil among their fellow-men; the results of which touch not only this life but also that which is to come. The home and the school, we can safely say, mould the character of the child. Each influencing in proportion to the time spent in them. There may be other influences thrown around it; but these are more transient, while the habits of home and school-life remain. As to whither the home or the school-life is more effective in this important result, it is mainly a question of time. Whither does the child spend more of his time, under home influence or the schools?

It is evident that the greater responsibility rests with the school, in India, since the child, until it has completed its course, spends much more time in the school and under its influence than in the home. In the schools of to-day then, we read the index of future generations; and the teachers within these schools are silently writing upon the heart-tablets of the children under their care and instruction what shall be the moral tone of the great volume of the future.

But the fact that the accountability remains with the teacher, and that his is an important factor in the child's life does not free the parent, in the least, from his responsibility in the matter. It is the duty of the parent to know the character of the school, both moral and intellectual, in which his child finds a home. It is the duty of the parent to know the character, qualifications, life and habits of him who teaches their child. That the stimuli applied may be of the proper tone, and the influence exerted and the example set be such as should lead to the development of a truly noble and upright man.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Dear Sir,—There is a Temperance Society established at Alibag in connection with the Mission High School, the membership of which is chiefly limited, at present, to the teachers and students of the Institution. Some sixty young men have signed the pledge and several meetings have been held. The juvenile members have been acting with firmness, and some of the lads belonging to castes, among whom liquor is used on special occasions and ceremonially drunk, have manfully borne the contumely and persecution to which they have been subjected for disregarding an ancient practice. A publican, whose son has signed the pledge, remarked to a member of the Society that he and his mother were pleased that their son had joined the movement, and regretted that they themselves could not follow their son's example. The little fellow is very brave and told his parents that he could not even touch the obnoxious thing. The son of the servant of the writer, who has also signed the pledge, declared that he would die rather than break the pledge, as he knew from personal observation how injurious were the effects of strong drink. We regard our effort to enlist the sympathy of young people as most useful, as it is chiefly the higher and the more educated classes that are at present devoted to drink. From inquiries specially instituted in the Konkan and Deccan, I have learnt that it is what are called the educated classes, employed in Government and other public offices, that promote the consumption of strong drinks. The lower classes are now more temperate, not exactly from principle, but from inability to pay the high prices at which liquor is sold. At Alibag itself the consumption of the European liquors is almost wholly confined to the high castes, and the consumption I am sorry to say is not small. But these devotees of Bacchus are not shy to patronize the country stuffs also, and the Bhandari counts among his most generous customers the Brahman, the Parbhu, and others holding appointments in public offices. There are nocturnal revels held and the bottle is the patron-saint of the revellers. If little children can be trained and specially armed against the evils of intemperance, there is a likelihood that when they grow old they will not yield to it. I believe the Abkari policy of the Government, at least so far as its practical effects are concerned, has been most beneficial, and has checked the spread of intemperance amongst the lower and poorer classes. There is seldom or never a drunken Bhandari or Koli or cultivator found in the street or in any public place, and even in private he is scarcely to be met with. He cannot get drunk, because the Abkari system is such that it is almost impossible for him to be so. The Abkari revenues are augmented because the system of keeping the accounts, &c., is improved; and the higher classes who are in receipt of regular high incomes are lavish in their expenditure on liquor. Now the Abkari officers are almost wholly Brahmins; even the shopkeepers are men of the higher classes, and liquor has such an attractive power that every one who comes in contact with it is converted into its patron or slave.

We intend holding public meetings for the uneducated classes, and shall be thankful for a loan or present of slides illustrating the evils of intemperance to be used in a Magic Lantern.

A. B. C.

Sir, — With reference to Dr. Murray Mitchell's letter that appeared in your issue of the 17th instant, I beg to lay before you a few facts in reference to the growth of Mahomedanism in the North West Provinces and Oudh. I quote from an article in the *Indian Evangelical Review* for April, 1884. The writer gets his material from the Census Report of 1871, edited by Mr. Edmund White, C. S. The Report itself I have not seen. From the Census returns it appears that the Hindus have increased 4 per cent. and the Mahomedans 10 per cent. since the last Census (1872.) This raises the question whether Mahomedanism is increasing from the ranks of Hinduism and White answers as follows:—

"I have consulted experienced and observant district officers throughout the Province and they all agree that there is no active propaganda of Islam to be met. There are, however, many motives apart from conscientious religious convictions which induce Hindus to embrace the faith of Islam. Mr. T. Stoker, in a note furnished to me on the subject, writes: 'In this part of India there has been no such thing as a *religious conversion* from the Hindu to the Mussulman faith; even a solitary case might be sought for in vain of such a change of religious belief from conscientious conviction, but a certain though small amount of conversion is steadily going on. It proceeds from social and economical reasons and is confined to the lower orders, and I should judge occurs oftener in females than males. Hindus who have for one reason or another lost caste; women who have fallen into an immoral life, men who have abandoned their family faith for the sake of a woman of the other creed—these, and such as these, release themselves from the restraints and inconveniences of caste rules by adopting Islam. In such conversions religious feeling has no place. Mr. J. C. Macdonald has described very accurately one way in which the Mahomedans increase. 'In a village consisting of adherents to each creed, any increase in the predominance of the Mahomadens is invariably followed by disputes regarding the slaughter of kine, the blowing of the conch during prayer time, &c. The Hindus gradually move away from the village leaving behind of their creed only the Chamar ploughmen in the service of the Mahomedan peasants. The latter eventually adopt the religion of their masters, not from any conviction of its truth but from the inconvenience their isolation entails.' To the same effect writes Mr. W. C. Benett—'The small groups of Mahomedan cultivators form scattered centers of revolt against the degrading oppression to which their religion hopelessly consigns the lower castes of Hindus.'"

Again, the Mahomedans were not such great sufferers in the years of famine and fever (1878-1879) as the Hindus. The agricultural populations, largely Hindu, suffered more severely those years than the city and town population where the Mahomedans are proportionally more numerous. It is to this fact chiefly that Mr White attributes the greatet increase of the Mahomedans.

The relative proportions of Hindus and Mahomedans in villages are:—111 Mahomedans to 882 Hindus; while in cities and towns of over 5,000 each, there are 346 Mahomedans to 645 Hindus in every 1,000 of the whole population.

These facts plainly account for Mahomedan increase in the N. W. Provinces and Oudh, and it is quite possible that similar causes are at work elsewhere.

Yours faithfully,
J. S.

Ahmednagar,
Dec. 22, 1887.

Leaves of Healing.

Sir,—*The Annual Meeting of the Book* Committee of the Central Conference of the M. E. Church in India took place in Calcutta, the 17 19 inst., sessions being held in the Dhurrumtolla St. M. E. Church and at the Publishing House, No. 6, Waterloo Street, where the Rev. F. L. McCoy, Ph. D., editor of the *Indian Witness*, resides. Of the Committee from the three conferences, members Johnson, Maxwell, Badley, Waugh (*President*), Thoburn, Ross and Hard were in attendance. Editor McCoy, Publishing Agents Schively and Miller, were present. The Rev. H. J. Maxwell, M. A., was elected Agent for the Lucknow House in place of the Rev. J. H. Schively who resigned, because of convictions of duty with regard to purely pastoral and evangelistic labours. Mr. Maxwell bringing fine business qualifications and training to his high office as well as an intimate and prolonged acquaintance with the Lucknow establishment in his duties as one of the local committee and a knowledge of his field as Treasurer of the North India Conference. His editorial management of *India's Young Folks*, an organ of the Central Conference, is succesful, the patronage being gratifying. Mr. Maxwell began studying publishing interests, methods and institutions at Calcutta with scrutiny and zeal at once, attaining facts useful to his calling.

The Lucknow House is doing a vast work and has given out six millions of religious pages this year, while Calcutta has done nearly as much in addition to other things, meeting its great expenses and clearing Rs. 1,500.

The Committee was very busy and attended to many items: *e. g.*, recommended that the Houses be conducted under separate names; that both support the *Indian Witness* equally as to finance; decided the salaries of editor and publisher at Calcutta to be Rs. 250; offer the *Witness*, free of postage, for Rs. 3 to those whose income is Rs. 40 or less.

C. P. Hard.

Calcutta, 10th Dec., 1887.

DEAR SIR,—If "Viator" will take up his Bible and turn to Matt. x. 5, 6 he will read the exact directions as to where and to whom the twelve, and the seventy mentioned in Luke x. should go. (5). "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: (6). But go rather to the lost sheep of the house of Israel." Again with regard to the seventy, these also were sent by our Lord, "into every city and place whither he himself would come." Luke x. 1. Again "Viator" will read in Matt. xv. 24. "But he (Jesus) answered and said, I am not sent but unto the lost sheep of the house of Israel." There are many other passages bearing on this point, but I shall content myself with the above. Thus we see that the disciples were first commissioned to limit their operations and message to Israel, their own people, the chosen of God, with whom were deposited His truth, His ordinances, and His oracles, until the time arrived that light might be diffused and ultimately fill the world. There was therefore no necessity for the disciples in their first preaching Mission to provide themselves with gold, or silver, or brass, or scrip, or shoes. Their Mission was of short duration and being amongst their own people, they were commanded to remain in one house only, in each city, and of course eat and drink such things as were given them, in order that the people of the city might the more easily trace their whereabouts, come to hear their message, and be healed of their several diseases, which objects could not be gained if the disciples were going about from house to house.

If the heathen of India are the lost sheep of the house of Israel, then, indeed, are the methods of self-support of the Salvation Army, unscriptural, and founded neither on the Lord's command, nor yet on apostolic practice. Will "Viator" come forward to prove that the heathen of India and Ceylon are the lost sheep of the house of Israel? I trow not.

Very different however was the final command given by our Lord after his resurrection, to his disciples or apostles. After coming to His own and being rejected by them, He commanded them saying, "Go ye into *all the world*, and preach the Gospel to *every creature*." Mark xvi. 15. Perhaps "Viator" will admit that the heathen of India are a portion of God's creation, and if the messenger of God labours amongst them, then is he indeed worthy to receive his meat from them also.

So dear Brother Viator, you must acknowledge that Mr. Tucker's system of self-support is neither the result of commercial calculation, nor is it an imitation of the methods of a debased Hindu priesthood; but is, as proved above, founded on the word of God, and therefore of divine origin. If you are a preacher of the Gospel, I pray you, that instead of throwing dust in the eyes of people, and maligning the humble instruments in God's hands, you will follow more closely than heretofore, in the footsteps of the lowly Nazarene and of His lowly and devoted apostles, and rest assured that God Himself will honour you by permitting you to see the fruits of your labours. The Lord bless you is the prayer of

A SALVATION SOLDIER.

Poona, 26th Dec., 1887.

SIR,—Arrangements have again been made for the different churches in Bombay joining, with Christians all over the world, in the week of prayer, held at the beginning of each year, and I venture through your columns to put in a plea for a good attendance at the meetings. Two years ago the hour was changed from half-past eight to six in the evening, and the result I believe, was a marked increase in the attendance. At all events as you remarked at the time, the attendance was good, and there was a heartiness about the meetings that made them a time of refreshing to many. Last year the attendence was not quite so good and the meetings did not strike me as in others respects equal to those of the previous year. Now, after our recent experience of blessing in Bombay, in connection with the mission of Rev. Mr. Grubb and Col. Oldham, we ought to have a specially good week of meetings at the beginning of 1888. And we ought all to do what we can to bring about this result. We should make it a point to attend as many of the meetings as we possibly can, and to prevent other engagements coming between us and them. By our attendance at the meetings we encourage and help one another, and by our united faith we have it in our power to secure a great blessing. By our absence from the meetings we withhold the quota, that by our presence we might have added to the faith and love of our fellow Christians. It is a noticeable circumstance that at the daily prayer-meeting that preceded the outpouring of the Spirit on the day of Pentecost, the disciples besides being all of one accord were all present. Their being all present was itself the best proof of their being all of one accord. The great need of all our churches is a fully developed Pentecostal Christianity, and united prayer is the mightiest agency in the realization of it. Intercessory prayer is one of the most powerful weapons in the Church's armoury, and there never was an age in the world's history in which it could be used with such effect. I trust we shall be able to make full proof of its power, at our approaching week of prayer, and that we shall all of us avail ourselves of the opportuuity of thanking God for blessing received, and of praying that His work may go on in our midst, and His kingdom come over the whole earth.

JOHN FORGAN.

NOTICES.

FREE CHURCH.—ESPLANADE.
Pastor—Rev. John Forgan.
Sabbath Services, 11 a. m. and 6 p. m.

AMBROLI FREE CHURCH.
GIRGAUM BACK ROAD.—English Service, 7-30 a. m. Marathi Service, 4 p. m.

AMERICAN MISSION CHURCH.
BHENDI-BAZAAR, JAIL ROAD.—Rev. Tukaram Nathuji, Pastor. Sabbath School at 9 A. M. Preaching service at 4 P. M. Both in Marathi.

BAPTIST CHURCH.—BELLASIS ROAD.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sabbath Services, 11 a. m. and 6 p. m.

THERE will be a Watch-night Service at the Fort M. E. Church, (next to the Great Western Hotel) this evening from 9-30 to 12 midnight. All are invited.

THE prayers of all Christian congregations are urgently solicited by a mother for her son, who is in extreme peril and for herself, that she may be guided in all things.

MAZAGON METHODIST EPISCOPAL CHURCH.
A WATCH-NIGHT SERVICE will be held this evening, commencing at 10 o'clock.—All are welcome.

A NEW YEAR'S EVE SERVICE will be held in Girgaum Church this evening, at half-past 8 o'clock, when the address will be given by the Rev. G. C. Grubb, M. A., who will also preach in that Church at the 11 a. m. and 6 p. m. services to-morrow—New Year's Day.

FORT M. E. CHURCH.
SUNDAY-SCHOOL, to-morrow morning, at ½ past 9, the Rev. J. E. Robinson, P. E., will have charge of the exercises, and will deliver a *New Year's Black Board Sermon*. All interested in the welfare of children are cordially invited.

SEAMEN'S REST.—PRINCE'S DOCK.
SERVICES every evening in the week except Wednesday, at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this Mission-work. Spare papers, suitable for distribution, are solicited.

MRS. J. S. STONE, Grant Road M. E. Church Parsonage, will be glad to hear from any ladies who may require the services of two respectable English-speaking German girls, good seamstresses and capable of taking care of children. It is very desirable that situations be found for them at once. Full particulars will be furnished by Mrs. Stone.

WESLEYAN METHODIST CHURCH.
Sunday, January 1st, 1888
Colaba—Causeway, 11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.
Sunday-school, 4-30 p. m.
Byculla—Next to Victoria Gardens, 11 a. m. and 6 p. m. Mr. Francis Patell.
Sunday-school, 4-30 p. m.
Parel—Elphinstone Road, 9 a. m. Mr. Francis Patell. 6 p. m. Mr. Alfred Gibson.
Sunday-school 4-30 p. m.
Cordial invitation to all.

METHODIST EPISCOPAL CHURCH.
APOLLO ST., FORT.—Rev. Geo. Bowen, Pastor. Sunday-school, 9-30 a. m. Morning Service 11 a. m. Evening Service, 6 p. m.
GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a. m. and 6 p. m. *Prayer-meeting*, Tuesday, 7-30 p.m. Preaching, Thursday, 7-30 p. m. Sunday-school, 9-30 a. m.
MAZAGON—Church services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.
VERNACULAR SERVICES at Grant Road Church, 7-30 a. m and 4 p. m. Sunday-school, 2-30 p. m. At Frere Road, Moody Bay, 3 p. m.

SUNDAY SCHOOL CONVENTION.
IT is proposed to hold a Convention of the Indian Sunday-school Union about the 10th of Jan., 1888, at Cawnpore. A circular will be sent to the different Missions; meantime this notice is given that all may be prepared to send representatives. No delay should be made for further instructions. Important questions are to be presented as the perpetuation of this Union. The securing a man for this work, to do for the India Sunday-school what Dr. Vincent has done for it in America, and what Dr. Murdoch has done for the Christian Vernacular Educational Society in India. *Missionary* and other periodical please copy this note.—E. M. WHERRY, T. J. SCOTT, *For Indian Sunday School Union.*

AN URGENT APPEAL.
A FAITHFUL and useful minister of the Gospel, after 14 years efficient service in connection with the M. E. Church, finds himself seriously broken down in health and incapacitated for further work. His physicians certify that he imperatively needs a few months' rest and a sea voyage. There is, however, at this time, no provision of any kind to meet such an emergency. This appeal for assistance is therefore made to the readers of the *Guardian*, with a hope that many of God's children will esteem it a privilege to contribute towards prolonging the usefulness of one whom the Lord has greatly honoured in evangelistic and ministerial work. Contributions will be received by the Editor of the *Guardian* and acknowledged thankfully from time to time.

GEORGE BOWEN. J. E. ROBINSON.

RECEIVED for sea-trip of an invalid Minister, from Mrs. McA. Rs. 5; Miss M. M. 5; Mrs. A. 10; Mrs. M. 30; G. B. 10.

Epitome of News.

SATURDAY, DECEMBER 24.

—The Amatonga deputation, who have visited England for the purpose of asking her Majesty to take Tongaland under her protection, complain of the conduct of European traders in introducing strong drinks into their country, contrary to the wishes of Queen Zambila. This question is one which materially affects the interests of the British colonies in South Africa, seeing that Amatongaland every year supplies thousands of industrious labourers to the Cape Colony. It is melancholy to think of the physical ruin which must one day overtake the Amatongas if some restraint is not put upon the liquor traffic.

—*Times of India*: In a New Zealand paper we come across a curious case of how the most skilfully laid fraud can be detected by minute evidence that the perpetrator would never have dreamed could be adduced against him. Suspicions were aroused, in consequence of the meagre results attained, that a gold mine purchased by a confiding company had been judiciously "salted" prior to the negotiations for the transfer of the property. Fresh samples were, therefore, taken on the spot by certain of the shareholders, with the unexpected and at first sight satisfactory result that gold particles in considerable amount were found in the wash dirt experimented upon. Microscopic examination, however, revealed the fact that these particles were, from their shape, undoubtedly filings from a sovereign, and analysis further showed that the sovereign was an English one, this being proved by the presence in its proper proportion of copper alloy, which is used in the case of the English gold coinage, while silver alloy is used in the case of Australia sovereigns. The swindle has thus been laid bare in the most conclusive manner, and active enquires are being made as to the identity of the ingenious gentleman who perpetrated it.

—The seaman Lynch, who assaulted his captain in the Chief Magistrate's Court, has been given six months' rigorous imprisonment. He pleaded drunkenness as an excuse, but Mr. Crawley-Boevey declined, of course, to listen to any plea of this kind.

—The exports of tea from India to all ports from 1st May to 30th November was 49 3-10 millions of lbs. in 1885, 54 3-5 millions in 1886, and 64 millions in 1887.

—The exports of tea from Ceylon to all ports from 1st October to 24th November was ½ million lbs. in 1885, 1 million in 1886, and 1 4-5 millions in 1887.

—*Christian*: Under the title of Gleanings from the Harvest, Rev. W. Haslam gives us a racy volume of ministerial and mission experiences on the same lines as his two previous autobiographical works—"From Death into Life," and "Yet Not I." All who have read with interest and pleasure those narratives will welcome these "Gleanings." Though a complete and independent work, it goes, in some sense, to serve as a continuation of the other two.

—Same: At a meeting of students, held in the Oddfellows' Hall, Edinburgh, on the 13th inst., to hear the report of the deputation who had visited the American colleges during the summer session, Prof. Henry Drummond said that every hour of their visit to America had paid them to the last degree; he never in his life had done anything which he felt was so well worth doing. They had confined their work to the colleges, and had awakened an amazing interest, not in themselves, not in the University of Edinburgh, but in the kingdom of God—an interest which would not die out, but would go on.

—*Independent*: Mrs. Cleveland, wife of the President, did well to go to Bridgeport, Conn., last week, to open a fine clubhouse, provided by Dr. J.D.V. Warner, at an expense of a hundred thousand dollars, for the eleven hundred girls in his employ. There will be not only all provision for amusement, but also class rooms for free instruction, also bath-rooms, restaurant, sewing-rooms and machines, and every comfort. It is a noble gift.

MONDAY, DECEMBER 26.

—*Indian Witness*: Rev. J. W. Warne, of the Rock River Conference, and Rev. R. H. Craig of the Minnesotta Conference have been transferred to Bengal M. E. Conference, and Rev. W. H. Hollistor of Wisconsin Conference to South India Conference. Advices from Bishop Ninde are not as encouraging as his friends in India would desire.

—The Bengal Conference meets January 13th, instead of 12th. The change is made to accommodate the visitors to the Sunday School Convention held at Cawnpore.

—The *Sind Gazette* refers as follows to the deficiency discovered in the cash-balance of the Karachi branch of the Bank of Bombay:—We are informed that the accounts and books of the Bank are all in perfect order; and in the cash reserve there is a sum of Rs. 75,000, represented only by a cheque for the amount drawn by the manager himself. To meet this there are no assets, and the deficit is admitted. There appears to be nothing further to be revealed. The only question that suggests itself is whether the matter may not resolve itself into one of debt only, to be the subject of a civil action. But we are sure that there is not among our numerous readers, one, who having known Mr. Grant, does not feel the keenest regret and pity at the incident which has occurred at the close of a career long, useful, and until now deemed irreproachable.

—From Allahabad: It is quite clear that there has been a collision between the Nepaulese insurgents and the States troops, and that the former were worsted. It is stated that their losses were 30 men, and that the result was the re-occupation of Kallia, which was one of the posts taken by the invaders on their first rush on the 15th instant.

News of the attempt of the 10th seems only to have reached Khatmandu on the 12th, and 2,000 men were at once despatched to arrest Runbir Jung's progress. The last account states that Bersbumshere, the Commander-in-Chief, was barring the path with 4,000 men, while Runbir was at Bhimpharee with 2,500.

—A gunpowder magazine with 2,000 picals of gunpowder, near Amoy, blew up last month, with appalling results: A guard of fifty soldiers under the command of some petty officers were on duty at the magazine at this fatal hour, and it is surmised that they were all blown to atoms by the force of the explosion, as no vestige of these unfortunate victims now remains except some pieces of "pigtails" scattered over the confused mass of *débris*' From four to five hundred houses—all very rickety—that were situated in close proximity to the scene of explosion, were brought down instantaneously with a crash, burying under their ruins all the inmates. As a natural concomitant of this a fierce fire broke out in its vicinity, and, spreading rapidly, destroyed about three hundred more houses, with probably many lives also. The exact number of the killed and wounded cannot be ascertained, but it is estimated that from about two to three hundred persons perished either by the explosion or in the fire—including a great proportion of females and children—and as many more were wounded more or less seriously. Besides hundreds of persons have been rendered homeless by the destruction of their houses.

—*Times of India*; the new bridge at Banares: The length of the bridge from end to end of the girders is 3,523 feet; there are sixteen spans, seven of 356 feet and nine of 114 feet; the piers of the larger spans are founded on elliptical wells 65 feet by 28 feet; the piers vary in depth from 63 feet to 152 feet below ground level; the weight of the material used in one of the deep piers is about 1,6 0 tons; the total weight of the steel girders is 6,405 tons. The main spans are the longest yet constructed in India without the use of the cantilever form of girders, and the foundation of some of the main piers are the deepest in the world. The engineering problems that were presented in the preparation of the design and in the carrying out of the work were of immense difficulty. A river had to be spanned 3,000 feet wide, with a bed to an unknown depth of pure sand, over which the level of water during the cold weather months was about 37 feet, rising during floods to 92 feet, with a velocity of about 20 feet per second. In order to give ample room for the free passage of boats, the height of the structure had to be fixed at 25 feet above the highest recorded flood-level. The undertaking cost altogether over 75 lakhs of rupees, the cost per lineal foot being Rs. 1,727.

TUESDAY, DECEMBER 27.

—A Hindu and his wife were found with their heads fractured, though still living. A man named Oomedi has struck them with an iron pestle. and made off.

—The Native girls attending the Alexandra School, have had a treat, being taken to Elephanta and Hog Island and taken round the Harbour.

—*Word and Work*: We deeply regret to hear of the death of Dr. R. W. Stewart, of Leghorn. His long and devoted labours in that city and on behalf of Italy have won him the esteem and love of all. He began work in Leghorn in 1845, and since then has continued at his post. His interest in the Waldensian Church was warm and practical. To him as an instrument is largely due the active share the Waldenses now take in the evangelisation of Italy.

—*N. Y. Evangelist*: Sunday night, about 10 o'clock, fire broke out in the cluster of buildings occupied by P. T. Barnum as winter headquarters for his "Greatest Show on Earth." It soon became evident that the main building could not be saved, and every effort was made to rescue the animals. Hundreds of animals, including elephants, lions, tigers, leopards, camels, and horses, were liberated or else broke loose, and four hours afterward there was a tremendous uproar. Besides the four elephants the following were burned to death: Four lions, one lioness, seven leopards, one tiger, two sea-lions, one hippopotamus, one emu, two zebras, one hyena, five panthers, four kangaroos, one nylghau, one gnu or horned horse, six draught hortes, on tapir, one ibex, one wart hog, one black box, one spring box, one zebra, besides a number of smaller animals.

—*Overland Mail*; Dec. 9: Private advices from Russia report that a large number of pupils of the High Schools have been arrested on suspicion of being concerned in revolutionary plots, and of being connected with the Socialist society known as the Narodnaja Wolya.

A most wonderful invention is reported from Vienna. An Austrian engineer has, it is said, designed a truck to run before every railway train, being maintained always at a fixed (but adjustable) distance in front by the force of an electric current transmitted along the metals from a dynamo on the engine. The current is conducted through mercury contained in glass tubes on the pilot-truck. If, therefore, the truck comes into collision the tubes are broken and the contact conseqnently destroyed. The interruption of the current instantly and automatically applies the brakes

on the following train. It is claimed by the inventor that two expresses, fitted with this system, might with impunity be set to run full tilt at each other. The collision of their pilot-trucks would arrest the progress of both trains before they could meet. The element of human fallibility is accordingly entirely eliminated, and drivers may dash through a whole series of danger-signals without risk, being automatically arrested the moment they reach the spot that is really dangerous.

—*Times of India*: Telegrams have, we hear, been received in Bombay from Madras saying that at the last moment it is proposed to discuss social reforms at the National Congress. We hope the proposal will not be shelved.

We notice that some seven native officers of the 17th Bombay Infantry have been removed from the regiment since its transfer from Bombay to Mhow. The places of these native officers are being filled by drafting men from other regiments.

Wednesday, December 28.

—The Str. *Bengal*, with English mails, left Aden for Bombay, Tuesday, 3 p m.

—The Archbishop of Canterbury has issued invitations to a Pan-Anglican Conference in London next summer to all Bishops of the Anglican Communion throughout the world, about 210 in number. The following are the subjects definitelys elected for discussion :—

1. The Church's practical work in relation to—(*a*) Intemperance, (*b*) Purity, (*c*) Care of Emigrants, (*d*) Socialism.
2. Definite teaching of the Faith to various classes, and the means thereto.
3. The Anglican Communion in relation to the Eastern Churches, to the Scandanavian and other reformed Churches, to the old Catholics and others.
4. Poligamy of heathen converts. Divorce.
5. *Authoritative standards of doctrine and* worship.
6. Mutual relations of dioceses and branches of the Anglican Communion.

—For some time past it has been rumoured that a new method in the treatment of the Crown Prince's illness had been adopted, and Munich *Neueste Nachrichten* recently stated that this new treatment was based on a theory launched by Dr. Freund, of Vienna, who found that the blood of patients suffering from cancer contained an abnormal quantity of sugar, and that cancerous growths might be destroyed by reducing the sugar in the blood to its normal quantity. This statement has been brought into notice by telegrams from San Remo, stating that the Crown Prince began the new treatment on November 20, and that since then his condition has been steadily improving.

—*The Madras Mail*: The construction of a line from Bezwada through Venukona, Kumbum, the Nandi Kanawa Pass and Nadyal to Guntukul on the North Western line of the Madras Railway, a distance of about 280 miles, is now in progress. The section from Guntakul to Nandyal, about 90 miles, was opened for traffic a short time ago.

—A Catholic priest in America secured his election as principal of a public school. He appointed nuns as teachers. But the citizens took alarm at his Romanising plans, and compelled him to resign.

—Every country in Florida in which the question of license has been voted upon under the local option law has given a majority against license.

—Of the 8,434 saloon-keepers in Philadelphia 2,179 are Germans, 3,441 are Irish, 2,344 are foreigners of other countries and only 470 are Americans.

—Some curious disclosures have been made regarding the Rev. Dr. Joseph Parker's eulogy upon Mr. Ward Beecher. Instead of this tribute of friendship resulting in a large addition to the monument fund, it proves, the correspondent of the *Standard* says, to have been a regular commercial transaction, and the proceeds have been absorbed by the payments to Dr. Parker, and the expenses on his account.

Thursday, December 29.

—Sir Charles Aitcheson is much better.

—Mr. Henry, from Katamandoo, reports everything quiet in Nepaul.

—*Bombay Gazette*; Calcutta, 28th: Mr. H. J. H. Fasson, of the Bengal Civil Service, Magistrate and Collector, Burrisaul, blew his brains out this morning while staying as e guest at the Officers quarters near the General Hospital. Mr. Fasson had 15 years' service and was a married man with a family. No cause is assigned for the rash deed.

—The Queen received st Windsor Castle, on the 2nd inst., the Gaekwar of Baroda, who had been summoned to the palaoe for the purpose of being invested by her Majesty with the Grand Commandership of the most exalted Order of the Ssar of India.

—It is reported that H. H. the Gaekwar will pay a visit to America before returning.

—*Bombay Gazette:* Among many marks of sympathy and condolence which Mr. Kaikhosro Kabraji has received on the occasion of the death of Mrs. Kabraji was a sympathetic message telegraphed from Ahmedabed by H. E. the Governor. Mrs. Kabraji was a well-known and much-esteemed member of Parsee society, and held enlightened views on social matters. She actively co-operated with her husband in orgauizing social gatherings which brought together Europeans and natives of both sexes, and at the same time diffused a taste for Indian music in Bombay society.

—It is stated that Mr. C. T. Studd, of the China Inland Missions, has been reriously ill, but is recovering.

—*The Sentinel*; October: The Rev. W. H. *J. Picken, Hon. Secretary of the Gospel* Purity Association at Bangalore, India, in a letter received a few days since, comments upon the notable fact that Bangalore is not included in the Government's Return of the places where the system of regulated vice operates in India. He adduces facts to show that this ungodly system is in full blast in that city, and then adds—"It would be interesting to know if there are other omissions equally important."

In reference to the work of the Women's Union of the Bangalore Gospel Purity Association, Mr Picken says—"We have done every thing we could to obtain permission for our visiting ladies to see the miserable women in the [Government] hospital, and they are still persistently excluded. One poor creature contrived to get a letter sent to one of our ladies asking her to come to the hospital. The ladies sent imploring letters to the Surgeon. I myself saw him and urged every possible plea. Reluctantly he gave a half-consent to *one* visit to be made by one lady; but before the visit could be paid, retracted what he had said and became more obstinate than ever."

—*Dnyanodaya:* Since the year 1842 when the *Dnyanodaya* was first started, its present form has been essentially maintained. Beginning with our next issue, however, we shall appear under a new form. This change has been made after much deliberation, under the belief that its enlarging will increase its circulation and its consequent usefulness. Besides its new appearance we hope to add some new features which we trust will make it more acceptable to our readers.

—*Free Church of Scotland Monthly*; Few will now remember the sensation caused more than forty years ago by the protest of a priest against the exhibition of the *Holy Coat of Treves.* That Coat was claimed to be the seamless robe of the Saviour, and it was freely used to foster the superstition of German Roman Catholics, and to fill the coffers of the Church of that country. In 1844 a young priest—Johannes Rongé, by name—publicly denounced the imposture, and evoked such a burst of sympathy, that a new reformation seemed about to begin. It proved, however, to be but a flash in the pan. Rongé got nothing in the room of his superstition. Coming to England, he discoursed on the religion of Humanity—with little appreciation—and then disappeared. What manner of life he has been living all these years has not been made known. All that has been thought worthy of record is that he has just died.

—Same: Refering to the Ritualism of the Church of England, which has been to so great an extent a nursery for the Papacy, Mr. Price Hughes quoted lately in conference a significant remark of the *Church Times.* That paper is the most rabid advocate we have of the Romanizing party in the English Church. Commenting on the proposals now being entertained of a reunion of the various Methodist bodies, the *Times* frankly confessed itself to be hostile to the movement, and that on this ground,—that if so formidable a combination were to be accomplished, "*we could not crush it.*" There is a very open declaration of war. Methodism represents aggressive Evangelism; Ritualism aggressive Medievalism. These two forces cannot agree to differ, cannot occupy the same territory without fighting; and more and more as time advances must this conflict thicken.

—A silver mine in New South Wales, discovered by a shepherd in September, 1883.

—The Editor of the *New York Times* paid £250 for the telegraphing of a tragedy by Swinburne called Locrine. It filled 14 columns of his paper.

Friday, December 30.

—Deaths last week, 444.

—*Bombay Gazette*: The death of Sir Robert Montgomery is the breaking of a link which unites us to some of the most stirring events as well as to some of the most enduring achievements in the history of the Empire in India. The school-fellow of Henry and John Lawrence, their colleague on the Punjab Board, and John Lawrence's *locum tenens* at Lahore in the earlier days of the Mutiny, it would be difficult to recall a name in Anglo-Indian records that has worthier associations. It would be much to say of any man that he had the life long regard and affection of John Lawrence. "A fine fellow, brave as a lion, gentle as a lamb" was Lawrence's own encomium upon him, and it was as good as a reputation to have such a thing said of one by such a man. But Montgomery shone in his own light as well as in that which Lawrence's confidence and admiration cast around him. He worked in the Punjab as early as either of the two brothers, and neither of them would have said that he did not work as well.

—*Times of India*: Bar Silver during the holidays advanced to 44½d and subsequently to 44¾d. per ounce, and Exchange was firm in sympathy. We closed on Friday at 1s. 5 1-32d. Demand. On Tuesday the rate advanced, and on Wednesday a fair business was done at 1s. 5 5-32d., ready, and 1s. 5 3 16d., forward. These were the top rates of the week, and the market closes quiet from want of support from Mercantile Bills.

—The National Congress at Madras is in session. So far it is regarded as a great success.

Selections.

ELIZABETH PRENTISS.

BY REV. J. G. MANTLE.

Some one has said: "God makes His suffering people to know in countless ways that if the roses of life bear thorns, the thorns of life also bear roses; that there is no Marah of bitterness, but some sweetening tree grows by its side." The life of Mrs. Prentiss is a strik-

ing illustration of this truth. She knew what it was—to quote her own words—"to be beaten with presistent, ceaseless stripes, year after year, year after year, with scarcely breathing time between." But He who "stayeth His rough wind in the day of the east wind," gave her seasons of joy when her cup was filled to overflowing. Hence she sang:—

"I know my griefs; but then my consolations,
My joys, and my immortal hopes I know."

In the year 1870, Mrs. Prentiss' life reached its zenith. No year before, or after, equalled it in rich, varied, and happy experience. From its opening to its close she was—to borrow an expression from her journal—"One great long sunbeam." "Everywhere, in her home, with her friends, by sick and dying beds, in the house of mourning, in the crowded street, or among her flowers at Dorset, she seemed to be attired with constant brightness. Often she would say that God was too good to her; that she was *satisfied* and had nothing more to ask of life; her cup of domestic bliss ran over; and as to her religious joy, it was at times too much for her frail body, and she begged that it might be transferred to other souls."

In a letter to a friend, she speaks of herself as being so happy in meditating on the character of her Saviour, and in the sense of His nearness, that she had to beg Him to give her no more, but to carry this joy to those of her friends who languishing on dying beds, needed it so much.

It may be interesting to name some of the authors whose books had not a little to do in shaping her religious character. She thought the "Pilgrim's Progress" an *amazing* book. Leighton was a great favourite and the writings of Fenelon, Thomas-a-Kempis, and Madam Guyon, had a special attraction for her. She liked.

"WHATEVER DEALT A BLOW AT THE MONSTER SELF."

Of the remarkable trio just named, she had the greatest affection for Fenelon. The two great principles that pervade his writings—that of pure love to God, and that of self-crucifixion as the way to perfect love—fell in with some of her own favourite views of the Christian life. Her husband says, "She was attracted to Fenelon by his marvellous knowledge of the human heart, his keen insight into the proper workings of nature and grace, his deep spiritual wisdom, and the sweet mystic tone of his piety."

During this year Dr. and Mrs. Prentiss completed the twenty-fifth year of their married life. The day on which they celebrated their silver wedding "was full of sweet content." It was spent in reviewing all the days of her married life, and at its close, "the measure of her earthly joy seemed to be perfect and entire, wanting nothing." She speaks of these twenty-five years as "brimful of the loving-kindness and tender mercy that smote often, and smote surely." "I can more truly thank Him," she writes, "for His chastisement, than for His earthly indulgences." In a similar strain she says to a friend: "I want to make you feel that His sufferers are His happiest, most favoured disciples. Perhaps I have already said to you what I am fond of saying:

"The love of Jesus, what it is
Only His *Sufferers* know."

One of the lessons to be learnt from the temptation of our Lord is, that conflict with the evil one, not unfrequently, immediately follows the highest and most delightful spiritual experience. It was when our Saviour's capacious nature was filled to the brim with the Holy Spirit that He was led into the wilderness to be tempted of the devil. "Grace withereth without adversity," says Rutherford, "and the devil is but God's master-fencer to teach us to handle our weapons." Mrs. Prentiss now passed out of the sunshine into the storm. This year of unspeakable, and often over-powering joy, was followed by two years of conflict and unusual and acute suffering. But in all these things she was "more than conqueror through Him that loved her." "Her faith never failed; she glorified God in the midst of it all; she thanked her Lord and Master for taking her in hand, and begged Him not to spare her for her crying, if so be she might thus learn to love Him more, and grow more like Him!" "I do not care how much I suffer," she wrote to a friend, "If God will purge and purify me, and fit me for greater usefulness. What are trials but angels to beckon us nearer to Him! And I do hope that mine are to be a blessing to some other soul, or souls, in the future."

Mrs. Prentiss had a vivid recollection to the end of this "fiery trial," and she never referred to it without strong emotion. She seemed to regard those as specially exposed to a similar conflict who had just passed, or were passing through an unusually rich and happy experience. On this point she says in one of her last letters to a dear friend: "I want to give you emphatic warning that you were never in such danger in your life. This is the language of bitter experience, and is not mine alone. Leighton says, the great Pirate lets the empty ships go by and robs the full ones. I do hope you will go on your way rejoicing unto the perfect day."

During this season of tribulation her mind was greatly exercised on the subject of holiness. The contradictory testimony of different Christians confused her, and she had little sympathy with those who, failing to distinguish between purity and maturity, professed to

"Reach at once the ladder's top,
While standing on its lowest round."

"Let us do the will of God," she writes, "and suffer it, and we shall learn of the doctrine." Sometimes I think that the *dreadful* experience I have been passing through is God's way of baptizing me: some *have* to be baptized with suffering. Certainly He has been sitting as the Refiner, bringing down my pride, emptying me of this and that and not leaving me a foot to stand on. If it all ends in sanctification, I don't care what I suffer."

Referring to the same subject, she says: "It is an encouragement to hear Mahan compare states of the soul to house-cleaning time ("Baptism of the Holy Ghost,' p. 118)! It is just so with me. Every chair and table, aveay broom and brush is out of place, topsy-turvy. But I can't believe God has been wasting the last two years on me; I can't help hoping that He is answering my prayer, my cry for holiness, only in a strange way."

THE BLESSED SECRET.

The doctrine of the indwelling Christ was a great delight to Mrs. Prentiss for more than thirty years. The surest way, as she thought, of rising above the bondage of "frames," and entering into "the glorious liberty of the sons of God," is to become fully conscious of our actual union with Christ, and of what is involved in this thrice-sacred union. "It is not enough that we trust in Him as our Saviour, and the Lord our Righteousness, He must also "dwell in our heart by faith" as our spiritual life. We want no metaphor, and no mere abstraction in our souls; we want CHRIST HIMSELF, so as to be able to say in sublime contradiction, "I live, yet not I but Christ liveth in me." And this, too, is the way of sanctification, as well as of rest of conscience. For just in proportion as Christ lives in the soul, self goes out, and with it sin. And just in proportion as self goes out, Christ comes in, and with Him righteousness, peace, and joy, in the Holy Ghost"

No sketch of Mrs. Prentiss would be complete without some reference to her love for little children. She studied their artless ways with enthusiasm, she delighted in their beauty, she regarded with reverence the mystery of their infant being, and any sign of "contempt for them shocked her as an offence against the Holy Child Jesus, their King and Saviour."

It was a day of great delight to her when her three younger children were publicly received into the Church. It was not, however, an unexpected joy, for she says: "I think it plain that Christian parents are to *expect* piety in their children, and expect it early." Mrs. Prentiss did not fall into the error of imagining that the conversion of her children depended on God's will, apart from her instrumentality. One who knew her well in her home-life says: "With her children she was a model disciplinarian, exceedingly strict, a wise lawmaker; *yet withal a tender, devoted, self-sacrificing mother.* I have never seen such exact obedience required and given, or a more idolized mother. Mamma's word was indeed law; but—O happy combination!—it was also *Gospel!*"

With her hands full of work she entered upon the last year of her earthly life. "My fire is so full of irons," she wrote, "that I do not know which one to take out." Her weekly Bible reading was a season of such rare enjoyment, comfort, and instruction, that women came to it for miles over the mountain roads, through storm and sunshine. The following extract from her last Bible reading is full of interest in view of her near departure.

"We are all passing away, one after another. Our intimate friends will mourn for us when we are gone, but the world will move on just the same. And we should not allow ourselves to be troubled, lest when our time comes we may be afraid to die. Dying grace is not usually given until it is needed. Death to the disciple of Jesus is only stepping from one room to another, to the far better room of our Father's house. And how little all the sorrows of the way will seem to us when we get to our home above. I suppose St. Paul, amidst the bliss of heaven, fairly *laughs* at the thought of what he suffered for Christ in this brief *moment of time.*"

In one of Mrs. Prentiss' stories an old family servant says of her departed mistress: "Often's the time I've heard her talk about dying, and I mind a time when she thought she was going, and there was a light in her eye, and it was just as she looked when she said, 'Mary I'm going to be married.'" That was a leaf out of her own life; and when the end drew near she felt with Frances Ridley Havergal, that the prospect of being so near the gates of heaven, and of seeing the King in His beauty was too good to be true. Her overmastering desire was to see and be like her Lord, and death was the entrance gate to that perfect vision. On the 13th August, 1878, she obtained the full answer to the prayer of years, "I beseech Thee, show me Thy glory," and took

"The one grand step, beyond the stars of God,
Into the splendour shadowless and broad,
Into the everlasting joy and light."

—(*Divine Life.*)

OUR NONCONFORMIST METROPOLITAN.

AMONG modern preachers the Pastor of the Metropolitan Tabernacle stands alone. Some may be credited with greater eloquence, others may be classed as more scholarly, but none can contest his claim to the first place as an earnest, faithful, and successful ambassador of Christ. For more than thirty years his fame has been world-wide, and for the greater part of that time he has commanded the largest audience which anywhere throughout the world listens to the Gospel message. Week by week his sermons are printed, and wherever the English language is spoken they are eagerly read. Translated into other tongues they carry the tidings of God's love far and wide, and there are hundreds of instances in which the simple, yet strong, testimony they straightforwardly give has proved the power of God unto salvation. This week the two-thousandth

sermon, in direct succession, issues from the press. We cannot allow the occasion to pass without congratulating our esteemed and honoured friend on the continned success of an undertaking so arduous and so constant in its demands on time and temper, no less than on thought.

Throughout this lengthened period the labours of Mr. Spurgeon have been untiring. Not content with his own work, he has trained thousands of other workers. We believe the Metropolitan Tabernacle to be a hive of industry without parallel in the United Kingdom, or even in the world. To mention only three of the important agencies carried on by Mr Spurgeon and his like-minded fellow-workers may give some faint idea of the enterprise and energy wherewith his years have been thronged. There is, first of all, the Pastors, Training College, wherein scores of young men, second to none who enter into colleges more pretentious, either in zeal, or devoutness, or thoughtfulness, have been trained for the ministry, and fill hundreds of pulpits in England and throughout the world. There is, next, the Orphanage, a village in itself, where happy homes and wholesome education are provided for large numbers of fatherless children, who, but for this kind provision, would probably have gone down before the storms of life. And there is, thirdly, the admirably organised and equipped Colportage Association, engaged in flooding the homes of working men, both in town and country, with books and tracts, in which the Gospel of the grace of God has the foremost place.

We question if there be bishop or archbishop who has had the opportunity or the heart to enter upon a larger service than this performed so long and so well by our Nonconformist Metropolitan. His name has been a tower of strength to the denomination in which he ministers. He has lent a lustre to the humblest of its pulpits, and from his commanding position he has given security that none of its interests can be overlooked. Without episcopal rank or title, by the sheer force of genius and character he has taken rank as a king of men. His words are listened to with attention and respect throughout Christendom. No matter on what subject he speaks, the robustness of his Saxon common sense gives a weight to his opinions which none may safely disregard. Be he right or be he wrong, his judgment must be reckoned with. Holding no official position, he wields something better and higher than official authority. His transparent honesty and eager earnestness have added to the weight of his words, and the loyalty with which he has strengthened and supported the denomination to which he belongs has endeared him to all its members.—(*Word and Work.*)

CHANGE IN THE WAY OF TEACHING CHILDREN.

Whether there has been a falling away in these last years from the good old orthodoxy of our fathers or not, *this certainly will* be admitted by all, that there has been a change in the way of teaching certain hard doctrines to children. As an illustration we quote the following from a volume which is perhaps the most popular religious book of our day, Stepping Heavenward, and which was written by one of the sweetest and saintliest of the women of America:

Oct. 4. We have had a quiet Summer in the country, that is, I have with my darling little ones. This is the fourth birthday of our son and heir, and he has been full of health and vivacity, enjoying everything with all his heart. How he lights up our sombre household! Father has been fasting to-day, and is so worn out and so nervous in consequence, that he could not bear the sound of the children's voices. I wish, if he must fast, he would do it moderately, and do it all the time. Now he goes without food until he is ready to sink, and now he eats quantities of improper food. If Martha could only see how mischievous all this is for him! After the children had been hustled out of the way, and I had got them both off to bed, he said in his most doleful manner: "I hope, my daughter, that you are faithful to your son. He has now reached the age of four years, and is a remarkably intelligent child. I hope you teach him that he is a sinner; and that he is in a state of condemnation."

"Now, father, don't," I said. "You are all tired out, and do not know what you are saying. I would not have little Ernest hear you for the world."

Poor father! He fairly groaned. "You are responsible for that child's soul," he said; "you have more influence over him than all the world beside."

"I know it," I said; "and sometimes I feel ready to sink when I think of the great work God has intrusted to me. But my poor child will learn that he is a sinner only too soon, and before that dreadful day arrives I want to fortify his soul with the only antidote against the misery that knowledge will give him. I want him to see his Redeemer in all His love, and all His beauty, and to love Him with all his heart and soul, and mind and strength. Dear father, pray for him, and pray for me, too."

"I do, I will," he said, solemnly. And then followed the inevitable long fit of silent musing, when I often wonder what is passing in that suffering soul. For a sufferer he certainly is who sees a great and good and terrible God who cannot look upon iniquity, and does not see His risen Son who has paid the debt we owe, and lives to intercede for us before the throne of ths Father.

Was this bad counsel? On the contrary, we hold that it was the wisest that could be given, *such as would come from the heart of a* tender and loving wife and mother. That mother was just as anxious for the conversion and salvation of her children as the father could be; but she had also, what he had not, the tact of a woman, and knew that hearts could be drawn by the cords of love, that would only revolt at a more rigid mode of treatment. She knew that children were not to be made Christians by putting their little bodies on an anvil, and breaking all their bones, but to be led to Christ by an infinite tenderness. In this respect a woman's heart is often wiser than a man's brain. So if we have made many changes since the days of our fathers, we submit that the changes are not all in the wrong direction. —(*N. Y. Evangelist.*)

Miscellany.

—*Chr. Standard:* I knew a child of exceptionally quick and strenuous impulses. Though affectionate, he was not obedient, and needed to be watched as a weasel to be kept from mischief. His father told him to pick up a pin. The father thought the boy refused, but the father was mistaken. A sharp rebuke. The boy began to sulk. "Come here, sir!" The child did not stir. The father lost his temper. He seized his boy tempestuously; carried him into another room for punishment. The moment's delay brought the man to himself. He sat for a little while with his child in his arms. Then said: "My son, we have done wrong. I have lost my temper and you have lost yours. It is worse for me to do that than it is for you, because I am bigger and stronger and ought to be wiser than you I ask God to forgive me. I ask you. I must be right before I can help you to be right. Help me to be a good father, so that I can help you to be a good son." The sullen defiance left the child's face. His arms clasped his father's neck. "Father, I didn't say what you thought I did!" The child was six years old. He is now sixteen. The father is a quick-tempered man. But I have heard him say repeatedly that, for ten years, he has never had occasion to rebuke his boy, by word or gesture, for the slightest approach to disobedience. The man of fifty and the boy of sixteen appear to live and have their being in each other as a single soul.

TELEGRAPHIC NEWS.

Berlin, December 22nd: The latest reports concerning the health of the Crown Prince are more encouraging, a marked improvement has taken place, and the inflammation is diminishing.

London, 23rd: It is believed that Germany, Austria and Italy, are disposed to favour the removal of Prince Ferdinand from the throne of Bulgaria, which would have the effect of conciliating Russia, and would also permit of a peaceful settlement of the Bulgarian question. —The Rev. Father Ryan has been sentenced to one month's imprisonment for having incited the people to abstain from paying their rents.

Bucharest, 23rd: The Roumanian Chamber of Deputies has passed a vote of credit for sixteen million francs to be expended in the purchase of rifles and munitions of war and the erection and completion of fortifications.—The students in the universities in Russia are giving continued trouble to the authorities by their Nihilistic tendencies.—The fever of conspiracy has now extended to St. Petersburg, and numerous arrests have been made in consequence.

London, 25th: Count von Hatzfeldt Wildenburg, German Ambassador in London, has suddenly started for Germany, after having had a conference with Lord Salisbury, who came up to London specially.—The situation of affairs in Europe is very uneasy and complicated, and the various rumours current are most confusing.—Russia has given no assurances to Austria through Prince Lobanof-Rostovski, her Ambassador at Vienna, nor to the Austrian Ambassador at the Russian Court, Count von Wolkinstein Trastburg, nor to the German Ambassador, General von Schweintz, regarding the movements of troops near Poland.

St. Petersburg, 25th: The *Novoe Vremya* says it would be advantageous to Russia to re-assure England as to the absolute safety of her Indian possessions, provided the British Government would guarantee not to oppose Russia in those International questions directly concerning her.—Lord Randolph Churchill has arrived here, and had an interview with M. de Giers yesterday.—His Majesty the Czar will grant Lord Randolph an audience on Monday.

Aden, 25th: Information has been received that the British Mission to King John, of Abyssinia, under Mr. G. H. Portal, has reached Massowah on the return journey.

Berlin, 26th: General von Schweinitz, German Ambassador at the Russian Court, has taken a conciliatory message to St. Petersburg from Prince Bismarck.—Many protests made by the students, against the vexatious rules and regulations prevailing in the Universities, having been repressed by the authorities, the students of the St. Petersburg University have at last appealed to the support of the citizens and offered resistance to the troops, who were sent to restore order.—There have also been disturbance at the Military Academy, the Medical College, and the School of Forestry, all of which have now been closed.—Numerous arrests have been made, and all the Universities, except Kieff, have been closed for similar reasons.

London, 26th: The Manifesto of the Welsh Land League has been issued. It is based on the model of the Irish Land League.

Philadelphia, 26th: Sixty-five thousand employes of the Philadelphia and Reading Railway have struck work.

Cairo, 26th: Mr. G. H. Portal's mission to King John, of Abyssinia, has been unsuccessful. Rasalula and some other powerful Chiefs obstructed the progress of the mission as much as possible, and when Mr. Portal at last reached the Court of the Negus, he was coldly received by the King, who declined to sue for peace to Italy.

London, 27th: Mr. Gladstone has started on his projected visit to Italy.—Sir Morell Mackenzie has returned from San Remo greatly pleased with the improvement noticeable in the condition of the Crown Prince's health. A slight swelling remains, and time alone can determine the nature of the disease.

St. Petersburg, 27th: Strong popular discontent exists regarding the manner in which the students have been treated by the Universities and schools authorities.—The Czar has ordered an inquiry to be made into their grievances.

Cairo, 27th: News received from Massowah states it is reported that King John with a strong force is advancing with great expedition against the Italian troops.

Philadelphia, 27th: The strike on the Philadelphia and Reading Railway has ended, the men having yielded to the terms offered them bythe Company.

Berlin, 27th: The Crown Prince of Germany has peremptorily refused to entertain any proposals, having as their object the making of arrangements for a Regency in the event of the death of the Emperor.

Rome, 29th: News of King John's advance having been received, six thousand additional men are being sent to Massowah with all possible expedition to reinforce the troops already there.

London, 29th: The Irish Land Commission has announced that under the new Act reductions averaging fourteen per cent. will be made on all judicial rents.—This decision has caused a great sensation, and the landlords are simply aghast at the prospect before them.—Her Majesty the Queen intends going to Florence, where she will make some stay in the spring.—Messrs. Rothschild disclaim any connection with the Copper syndicate.—The "Grand" Theatre Islington has been burned down. The fire was discovered about midnight, after the performance was ended and the house cleared.—No casualty has been reported so far.—Lieutenant-General Henry D.O Torrens, C. B., has been appointed to succeed General Sir J Lintorn Simmons, G. C. B., R. E., as Governor and Commander-in-Chief, Malta.—Sir Robert Montgomery, G. C. S. I., K. C. B., member of the Secretary of State's Council for India, is dead.

PASSENGERS ARRIVED

Per P. and O Str. *Cathay*, 26:

From Suez—Mr Michailidas Mr and Mrs Bigelow Mr Walker Mr G S Hart Mr Hill Mr E G Oliver Capt Budgeley Mr W B Jackson Mr McLean Mrs Cole and child Miss Green Mr Wright Mrs and Miss Frizelle Mr Tucker Miss Stevenson Mr J C Hunter Mr Merae Mr E H Tuck Mr and Mrs Metora Hon Justice and Mrs Hart and infant Mr Zycomes Mr Constable Mr Ounney Mr E Gordon Mr H James Mr C Connell Dr Richardson Mr McDonald Miss Easton Miss P Rowe Miss Hughes Miss Gullimore Mr and Mrs Henderson Mr F Croft Mrs Scrafton Mr and Mrs E de Williams.

Per Str. *Raffaele Rubattino*, 28:

From Genoa—Rev Depelchin and 3 Friends Reved Livynneston Mr Macbean Mr Lashington Mr Cox Mrs Cox Col Smith Mr Justice Mr Cromelin Mr Yates Mrs Yates Miss Ellivanger Mr E Money Mr Rawlinson Mr Engelke Miss Barnard Miss Mitchell Major Monckmason Mrs Monckmason Mr Friendlay.

PASSENGERS SAILED

Per P. and O. Str. *Malwa*, 30:

For London—Mrs F Morison Miss Anson Mr Thornhill Mrs R Sands and child Mr T W Grant Mrs Macnee.

For Brindisi—Mr R J Lewett Mr Porteous Mr and Miss Dawes Mr W Mckenzie Bradley Mr W Donald.

For Venice—Miss Badley Mr Sutcliffe.

"BOMBAY GUARDIAN."

The subscriptions received will be acknowledged in the next issue.

Advertisements.

THE POONA METHODIST

EPISCOPAL HIGH SCHOOL FOR BOARDERS AND DAY PUPILS

Of both sexes will re-open after the Christmas Holidays on Monday, January 9th, 1888.

Pupils are prepared for the Matriculation Examination.

Special attention will be given to the Boarding Establishment to make it a comfortable *Christian Home*.

Principal, Rev. D. O. Fox, M. A.; Head Master, Rev. W. E. L. Clarke; Lady Principal, Mrs. D. O. Fox, M. A., late Principal of the Rangoon Girls' High School.

For Prospectus, address,—THE PRINCIPAL.

ESTABLISHED IN 1835.

BROWN & Co.

UNDERTAKERS AND SCULPTORS

CLARE ROAD, BYCULLA.

UNDERTKERS BY APPOINTMENT TO THE Garrison of Bombay. Magistrates of Police P & O. Company. Railway Infirmary. Byculla Schools

FREE! "Licensing of Sin in India," sent free for ½ anna for postage; "The C. D. Act of India," 8 as.; "Purity Crusade," 10 as; Purity Trumpet, Re. 1, for one year.

The Publisher Purity Trumpet, BOMBAY.

FOR SALE

AN AMERICAN ORGAN, with 3 sets of reeds and 13 stops in beautiful case. Organ sweet-toned and powerful.

Price, Rs. 500. Can be seen at the Tract Rooms, Dhoby Talao.

LAHIRI & Co.,

WHOLESALE AND RETAIL **HOMŒOPATHIC** CHEMISTS AND DRUGGISTS

BOOKSELLERS & PUBLISHERS.

HEAD ESTABLISHMENT:—

101, COLLEGE STREET,

CALCUTTA.

(*A few steps South Calcutta Medical College Hospital.*)

BRANCH PHARMACIES:—

1. CALCUTTA—295, *Upper Chitpur Road, Shovabazar.*

2. PATNA—*Bankipur.*

Importers of Homœopathic Drugs, Books, and Sundries from LONDON, AMERICA, GERMANY AND FRANCE.

HAVE the largest stock of Homœopathic Medicines, Books, Pocket cases and Mahogany chests, both empty and fitted with medicines, from Rs. 4 to Rs. 200 or more, Family medicine chests with English Guides, Globules, Pilules, Sugar of Milk, Corks, Phials and other sundries.

Hold the unanimous testimony from the Homœopathic Medical Profession at large for the excellence of their preparations.

Catalogue and Price List on application.

ASK FOR

LIEBIG COMPANY'S EXTRACT OF MEAT

And see that each Jar bears Baron Liebig's Signature in Blue Ink across the Label.

J. Liebig

To be had of all Storekeepers and Dealers throughout India.

Cookery Books Post Free on Application to the Company.

LIEBIG'S EXTRACT OF MEAT Co., Limited, Fenchurch Avenue, London, England.

FINEST AND CHEAPEST MEAT-FLAVOURING STOCK FOR SOUPS, MADE DISHES AND SAUCES.

Invaluable for India as an Efficient Tonic in all cases of Weakness. Keeps good in the hottest Climates, and for any length of time.

THE METHODIST RECORD

A MONTHLY JOURNAL OF RELIGIOUS AND SOCIAL PROGRESS

EDITED BY THE REV. G. W. CLUTTERBUCK,

Will be published in ombay early in Ja uary, 1888.

IT has been felt that a need exists for a paper devoted to the interests of the Methodist Churches in Western India, and the above is an endeavour to supply the want, but while giving special prominence to the interests of Methodism, those of other churches and of Christian and public questions generally will be steadily kept in view.

Subscription yearly in Bombay Re. 1-8-0. Up-country including postage, Rs. 2. Will you kindly subscribe? Address—THE EDITOR "METHODIST RECORD," COLABA, BOMBAY.

WILLIAM WATSON & CO.,

92, APOLLO STREET, BOMBAY.

27, LEADENHALL St., LONDON.

Attention is invited to our appointment as *Agents* to the *Missionary Society* of the *M. E. Church in India*, and Bankers to the S. I. Conference.

BANKERS AND AGENTS M. E. CHURCH IN INDIA.

We have recently reorganized our *Passage* and *Parcel Forwarding Departments*, and can arrange comfortable 1st class passages to Continental and Home ports from about Rs. 250 to Rs. 400, according to Route and class of boat. We also *select* and book berths *at the lowest possible fares*: secure places in the Sleeping Cars; Rail Tickets; Coupons, &c. Liberal reductions are made to *Missionaries*, Parties, or Families.

CHEAP PASSAGES. REDUCTION TO MISSIONARIES.

We charge No *Commission* for Booking Passages. We can supply Stores of every description and can early order out from our London or Continental Branches anything that may not be on hand.

SUPPLY STORES.

Hand-books, and full particulars on application personally or by letter or wire.

WOMAN'S MEDICAL MISSIONARY TRAINING SCHOOL, BOMBAY.

THIS Institution is designed to give preparation in Medicine and Nursing to ladies desiring to enter Missionary work.

Miss Saleni Armstrong, M. D., Lady Superintendent, will be assisted in the MEDICAL LECTURE COURSE by prominent Bombay physicians.

The COURSE in NURSING will be in the charge of a lady thoroughly trained in this work in England.

Bedside instruction will be carried on in connection with a PRIVATE HOSPITAL under Dr. Armstrong's care. Biblical instruction will be regularly given by Rev. George Bowen and others. Special care will be given to religious training.

TERMS.

Entrance fee	Rs.	10
Tuition and Board, *per mensem* ...	,,	50

Application for admission may be made to

SALENI ARMSTRONG, M. D.,
83, Khetwadi Back Road, Bombay.

BOMBAY AUXILIARY BIBLE SOCIETY.

PULPIT, Family, and School Bibles in English with marginal references and maps bound in morocco, sheep, or cloth—prices varying from annas four to rupees twenty: also Bibles in the Vernacular and other European languages on sale at the Bible Society's Depôt, Bombay.

Marathi New Testament, 12mo. cloth. Price, 6 annas per copy.

Ditto Separate Gospels, and the Proverbs, 16mo. Price, 3 pies per copy.

Ditto Bible, new edition, 12mo., half-sheep. Price, 1 rupee & 8 annas per copy.

Ditto Old Testament, half-sheep. Price, 1 rupee per copy: in cloth, 12 annas.

Ditto Genesis 12 mo., revised edition. Price one anna per copy.

Gujerati Matthew, Revised Gujerati Version, 12mo. Paper Cover. Price, ½ an anna per copy.

Dit Mark, Ditto, Ditto, Ditto.

AMERICAN ORGANS
HARMONIUMS
PIANOS
Lists Post Free

S. ROSE & COMPANY, BOMBAY.

Lists Post Free
PIANOS
HARMONIUMS
AMERICAN ORGANS

ICE-MACHINES
PLATED-WARE
Lists Post Free

COURT & CO., BOMBAY.

Lists Post Free
TABLE CUTLERY
ICE-MACHINSE

FAVRE-LEUBA and Co.'s
ORIGINAL CAMPAIGN
KEYLESS WATCH
At Rs. 25
is the most perfect time-keeper for rough & daily use ever manufactured.
BEWARE OF IMITATIONS.

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

CROSSE & BLACKWELL'S

Pickles, Sauces, Jams, Jellies, Tart Fruits, Potted Meats.

PURVEYORS BY APPOINTMENT TO HER IMPERIAL MAJESTY THE EMPRESS OF INDIA.

Preserved Fish, Soups, Game, Sausages, Hams, Bacon and Cheese

May be obtained of all Storekeepers throughout India.

ALL GENUINE GOODS ARE LABELLED

CROSSE & BLACKWELL,

PURVEYORS TO THE QUEEN,

SOHO SQUARE, LONDON.

SPECIAL AGENTS FOR

LEA & PERRINS' WORCESTERSHIRE SAUCE.

ANCHOR LINE.

Indian Service between

BOMBAY, LIVERPOOL AND MEDITERRANEAN.

The following Sailings have been arranged :—

BOMBAY TO MARSEILLES.

Vessel.	Commander.	Tons.	H. P.	To Sail.
s. s. Persia ...	J. Hutchinson ...	3317...	480	... 14th January, 1888.

BOMBAY TO LIVERPOOL, WITH LIBERTY TO TOUCH AT MARSEILLES.

Vessel.	Commander.	Tons.	H. P.	To Sail
s. s. Hispania...	J. W. Marr ...	3380...	480	... 26th January, 1888.
s. s. Armenia...	T. Gibson ...	3395...	480	... 12th February, "

BOMBAY TO LIVERPOOL DIRECT.

Vessel.	Commander.	Tons.	H. P.	To Sail.
s. s. Arabia ...	J. Laird ...	... 3544	480	... 1st March, 1888.
" Victoria ...	W. Russell ...	... 3357	480	... 17th " "
" Asia ...	J. Craig ...	... 3380	480	... 31st " "
" Belgravia...	G. Boothby	... 5000	500	... 14th April "
" Hispania ...	J. Marr ...	... 3380	480	... 5th May "
" Nubia ...	T. Knox ...	... 3550	480	... 19th " "
" Arabia ...	J. Laird ...	... 3544	480	... 31st " "
" Victoria ...	W. Russell...	... 3357	480	... 16th June "

"Passengers by s. s. Persia can book through to London (overland from Marseilles.)"

Each Steamer carries a Surgeon and Stewardess and has every comfort for first-class passengers.

Passage money to Liverpool ... ...Rs. 475
Do. do. Marseilles ... ... " 400

Passengers for New York are booked in connection with the Company's Atlantic Mail Service, either from Liverpool or from Greenock, sailings being fortnightly from the former and weekly from the latter port.

For Rates of Passage and further particulars apply to

Graham's Buildings, Bombay, 23rd Dec., 1887.

W. & A. GRAHAM & Co., *Agents.*

BOMBAY SCOTTISH EDUCATION SOCIETY.

THE Society has two High Schools for Boys and Girls—

1. The Scottish School, near the Railway Station Byculla.
2. The "John Connon" School opposite the Queen's Statue, Esplanade Fort.

HEAD MASTER—Mr. JAMES MACDONALD in charge of both Schools.

HEAD MISTRESS—Mrs. Macdonald, Byculla.

Assistant Teachers.
- Miss Engel. } John Connon School.
- Miss Ward. }
- Miss Robinson. }
- Mr. H. R. Wilkinson. }
- Mr. Counsell. } Scottish Schools, Byculla.
- Miss Moffatt. }
- Miss Cooper. }
- Mr. Bhore. }
- Mr. Wright. }
- Mr. Rhenius. }

French Master—Senhor Pedraza, both Schools.

Music Masters—Herr Schumack, John Connon School. Herr Mehne, Scottish School, Byculla.

Certificated Drawing Master.—Mr. Maddon Pandurang, Byculla.

The Education given in these Schools is non-sectarian. All the standards up to Matriculation are taught in both Schools. Pupils from these Schools have been exceptionally and uniformly successful at the Matriculation Examinations of the Bombay University.

Mr. Macdonald receives a limited number of Boarders, Boys and Girls, at Byculla.

JOHN FORGAN, Marine Lines,
A. B. WATSON, ditto
Joint Honorary Secretaries.

BALDWIN HIGH SCHOOLS.

BANGALORE.

Boys and girls are fitted for the Madras Matriculation. Sound discipline, Christian supervision, a reliable teaching-staff, home-like advantages to Boarders, and a fine climate, are some of the inducements we are able to offer all parents and guardians of children.

REV. H. C. STUNTZ,
Principal.

PRIVATE HOSPITAL

FOR WOMEN AND CHILDREN,

KHETWADI CASTLE, BOMBAY.

THE object of the above named Institution is to furnish to European and Eurasian women a quiet home, during sickness and confinement, where they may have all home comforts, including the best of food well prepared and tastefully served; and in addition to medical attendance, such careful and skilful nursing as they would scarcely be able to procure in their own homes, or in a general hospital.

Patients seeking admission should apply to the Resident Physician, Dr. Saleni Armstrong, who will determine, by examination, whether the case be a suitable one for the Hospital. It is desirable that application be made in person, and if possible, during the office hours of the Resident Physician, from 7 to 9 A. M. (Sundays excepted). Persons living at a distance may apply by letter. Prices will range from five to twelve Rupees per day, according to accommodation. Payment required in advance. Hospital convenient to Grant Road Tram.—83, *Khetwadi Back Road.*